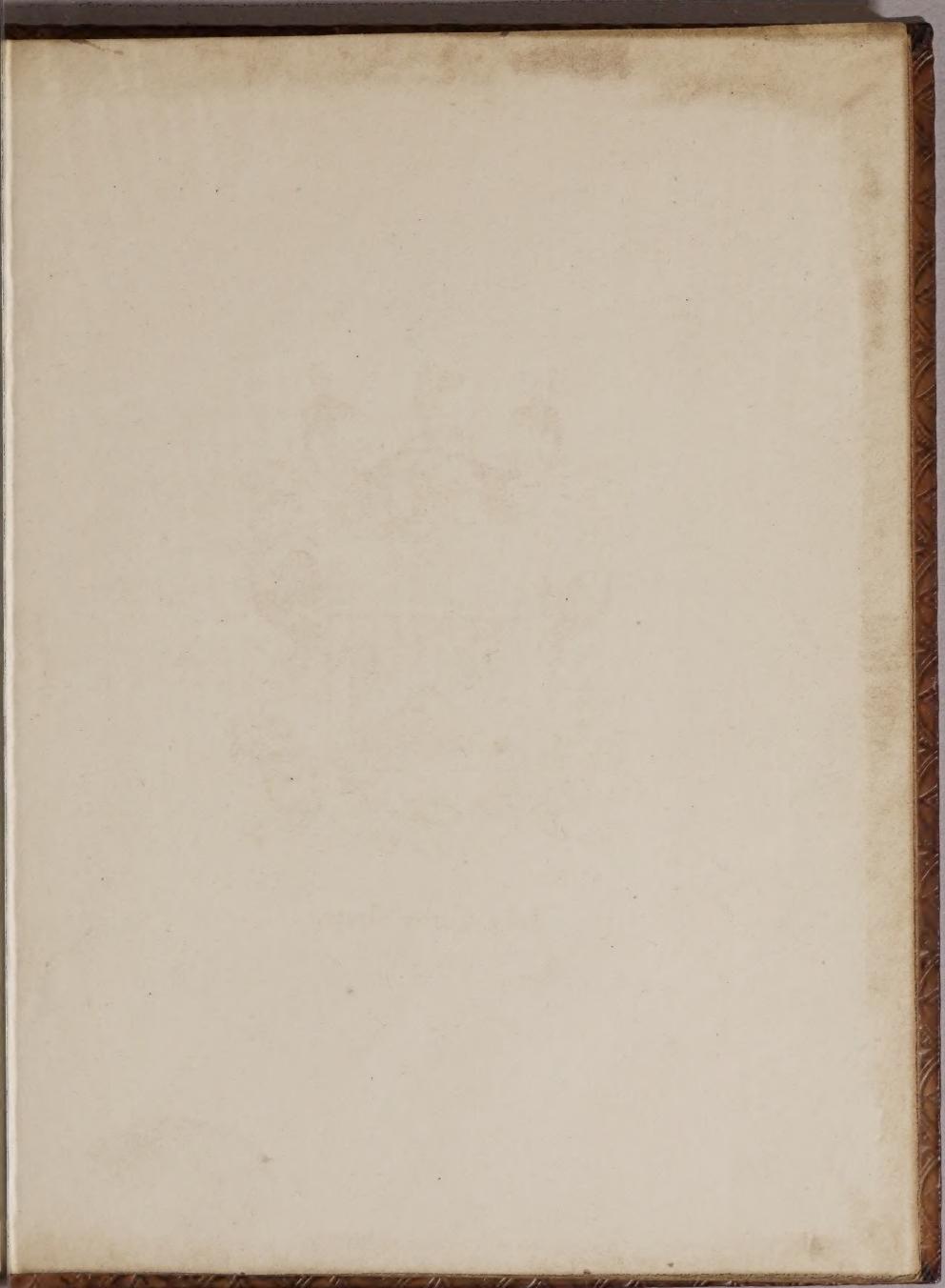
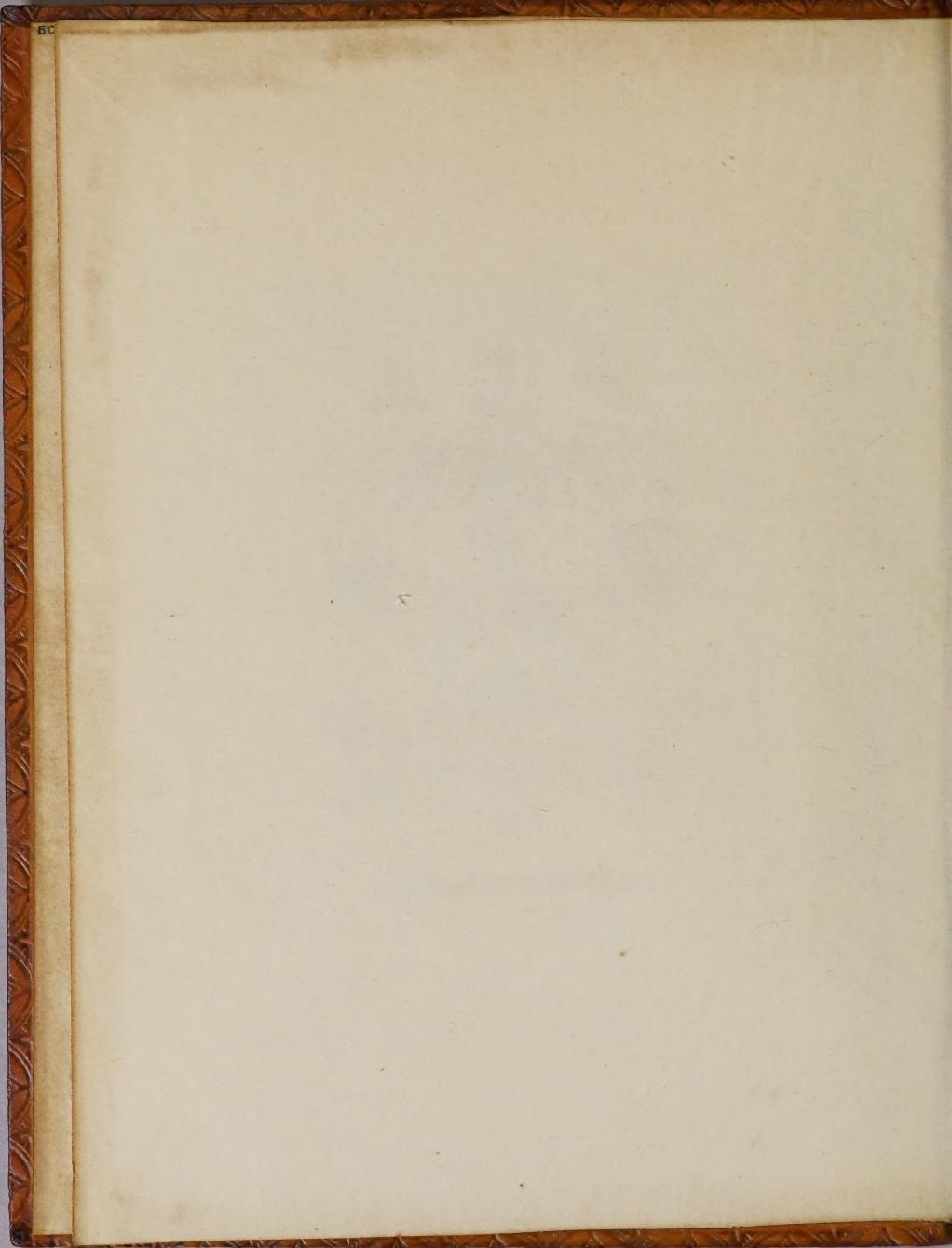


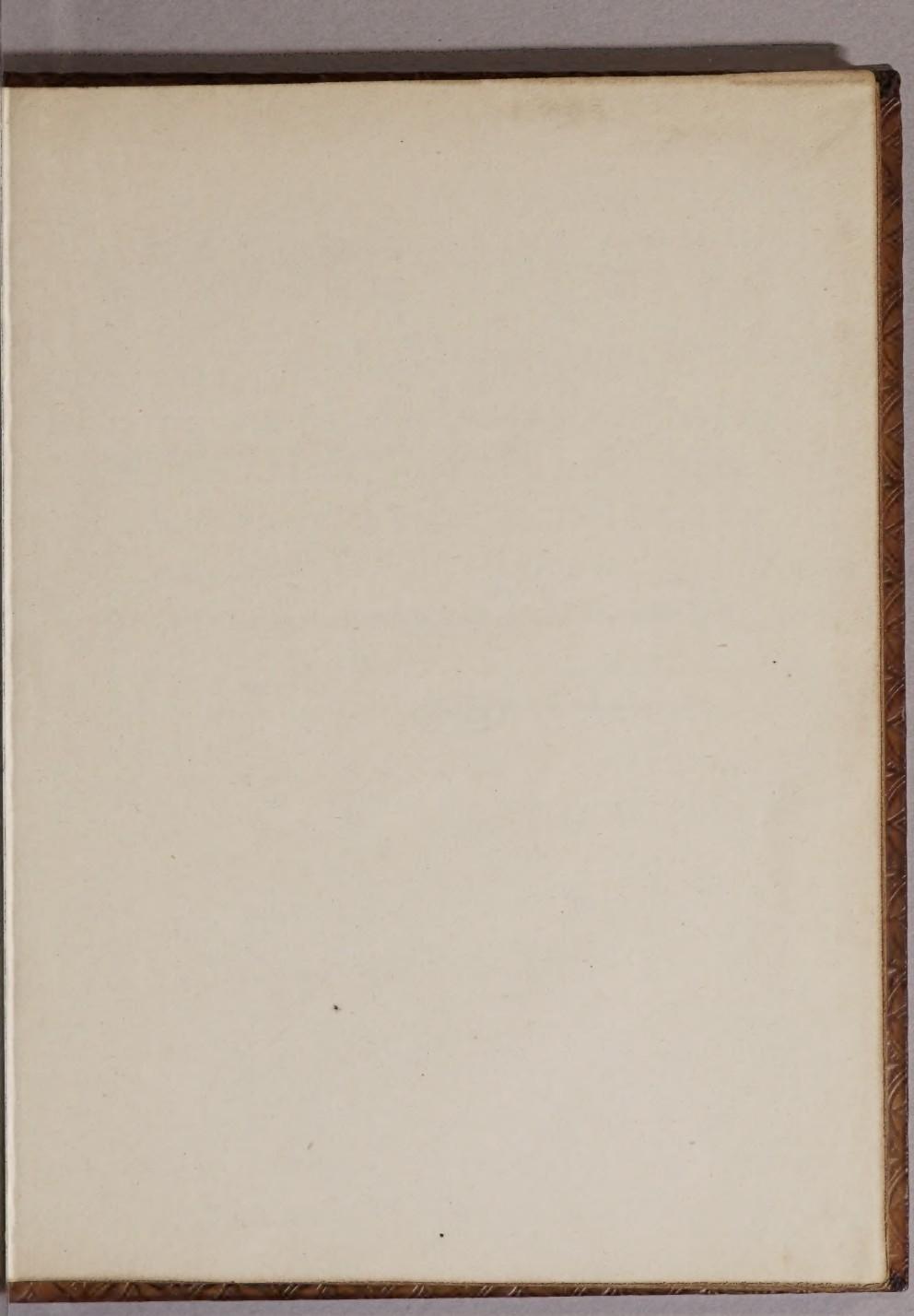
BOUNCE BY C. MURTON



John Carter Brown.







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RPJCB

## ACQUAINTANCE



I Have diligently perused this Treatise,  
(called *Vindiciae Clavium*) and percei-  
ving that the judicious Author hath ex-  
actly performed what he undertakes, I  
cannot but conceive it will conduce very  
much to the ending of our Vnchristian  
Contentions concerning Church-  
Government, the settling of some that  
waver, and reclaiming of some that are  
mis-lead, and appose

*Imprimatur*

**J. A. CRANFORD,**

July 4, 1645.

# VINDICIAE CLAVIVM:

OR,

A Vindication of the KEYES of the KING-  
dome of Heaven, into the hands of  
the right Owners.

Being some Animadversions upon a Tract of  
Mr. I. C. called, *The Keyes of the King-  
dome of Heaven.*

As also upon another Tract of his, called, *The way of the  
Churches of NEVV-ENGLAND.*

Manifesting :

1. *The weaknesse of his proffes.*
2. *The Contradictions to himselfe, and others*
3. *The Middle-way (so called) of Independents, to be the EX-  
treme, or By-way of the Brownists.*

By an earnest well-wisher to the Truth.

I R. 6.16. Stand ye in the wayes, see and luke for the old pathes,  
where is the good way, and walke therein.

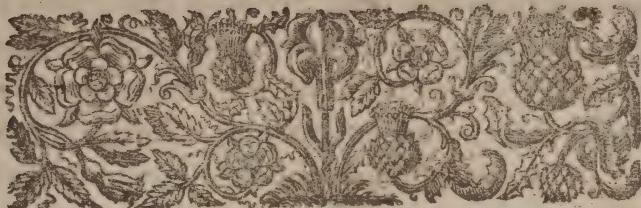
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LONDON,

Printed by T.H. for Peter Whaley, and are to be sold in Ivy-Lane,  
at the Signe of the Gun. 1645.

JOHN CARTER BROWN,

RPJCB



## To the READER.

**I**T is true, which the Prefacers to the  
Tr. & called, The way of the  
Churches of Christ in New-  
England, do say, That we have long  
called for a fuller Declaration of  
themselves. For all that hath as yet  
bin published, hath not satisfied our expectation, Nor do  
we think them able to satisfie any unprejudiced man. The  
32. Questions, The Apologetical Narration, The  
Reasons of the dissenting Brethren, The way of the  
Churches, &c. Now by them published, have all been  
answered ; which yet these Brethren take no notice of.  
The Keyes are now in question, in the following dis-  
course, how well they doe fit the words in The way de-  
scribed, or how suitable they are to the parties allowed to  
weare them. There is one thing very suspicous, That  
the Brethren doe not agree among themselves, in the

## To the READER.

Ep.p.6.

use and application of them: For those two Brethren tell us in their Epistle, That they hold with the Churches of New-England, yet it is evident they agree not with their Author, in The way: For they profess, That they doe not yet fully close with some expressions, *passim*, (frequent) in the Booke, before some of which, (belike there are more) they minded it, to note a Star in the Margin. This they could not but lay and doe (pace tanti Authoris) or they could not assert the Booke. And will this satisfie any indifferent Reader? In the Title page, they promise us a full declaration of the Church-way in all particulars. But in the second page of their Epistle, they tell us, They doe not close with some expressions in the Book; And there are no lesse than ten Stars affixed in the margine of the Booke; wherein they intimate, they cannot assert the Booke. Of the same minde are the other two Brethren, the Prefacers to the Keyes; and that not in bare expressions, but in Doctrinall assertions. How should such Tracts satisfie us, when themselves are not satisfied? And no marvell, for those Brethren, in their Apologetical Narration, doe (wisely) profess, they keep a reserve open, to alter their judgments, upon occasion of New-light. Besides this, its evident, that the Author of the Keyes, does directly con-

## To the READER.

contradict the Authour, of The way, that is, himself, which, when I have pleaded to some friends of his, I have been told, that he hath altered his judgement, since he writ The way, in many particulars. I have heard indeed he hath often altered his judgement since he went to New-England : But I cannot well believe it in this ; because the Prefacers to The way, bring us his Ep.p.3. owne words, in a Letter newly written, comming to their hands, when their Epistle was in the Presse ; wherein he affirms, That there is not a jot of difference in any Doctrine of Divinity, or Church practise. So Mr. Cotton, in his Letter to Mr. R.M. If it be true, that he hath altered his opinion since he writ the Way, they have done him wrong to publish it, after the Keyes, wherein the alteration is; If he have not, they would be requested to reconcile him to himselfe. For I find he doth as flatly contradict himselfe, as ever any man did. I will instance but in one place. (and leave the rest to the following Discourse.) In the Keyes, page 4. he sayes, The Keyes were delivered to Peter, as an Apostle, as an Elder, and as a Beleever. The sense of the words (sayes he) will be most full, if all the severall considerations be taken joynly together. But in The way, page 27, he sayes, The power of the Keyes is given to the Church, to Peter, not as an Apostle, nor as an Elder,

To the READER.

der, but as a profest Beleever, in the name of Beleivers, &c. Is not this a flat contradiction? and yet the Prefacers seeme to approve it, for they set no Starre in the margine. I shall leave it to them to reconcile How justly then may we call for a fuller Declaration? and how unjustly doe the Brethren quarrell us for calling for it? Doe not they themselves promise us yet a fuller Treatise of the same Subject, with amplier demonstrations, by joynct consent of the Churches of Old and New-England? Thats it that we expect; the joynct-consent of the Churches and Brethren; for their inconstancy, and difference in judgement, hath caused, as our non-satisfaction, so our just lamentation, That they should rend a poore-rent-already Church into peeces, by setting up the practise of a New way, and not be agreed of the platforme whereby they practise. There are (as I touched before) no lesse then ten severall Stars, affixed by these Brethren; wherein, I should conceivē, they differ from their Author (if not their Master) not in bare expreſſions, but in the Doctrine there delivered, as page 45. Whether the Church hath power to proceed against all her Officers, if they be culpable in hereticall Doctrine, or scandalous crime: The Author holds the affirmative; they seeme to hold the Negative. Againe, page 53. Whether

Ep.p.5.

## To the READE R.

ther a Church may consist of lesse than seven, p. 53.  
VVhether confession of sinnes, and profession of  
faith be necessary for a member admitted, page 68.  
VVhether sitting at the Sacrament, have a Symbo-  
licall use (made by Christ himselfe) to teach the  
Church their Majority over their Ministers in  
some cases, &c In these and the rest, we are unsatisfied,  
and these Brethren may doe well to declare their judge-  
ment in their fuller Treatise promised. This disagree-  
ment amongst themselves, is prejudicious to their cause  
and way, to those that are judicious, that are not sworn  
to the words of any Master but Christ; much more, when  
the same person is not at agreement with himself; which,  
if it be not the case of the Authour of the Keyes, I  
referre to the judgement of the indifferent Reader,  
when he hath read the following Discourse.

\*\*\* Ani-

BK



## Animadversions upon the Brethrens Epistle to the Reader.

**T**is indeed the great *controversie* of the times,  
[What is the compleat subject of Church power,  
or the power of the Keyes.] These Brethren  
say, (perhaps truly) that the *Truth* herein  
hath been long lost in a double *extreme*:

The one was the *tyranny* of the *Clergy* (so  
called) or rather of the *Prelacy*, who ingrossed all, or the  
chiefe part of that power unto themselves, not only from  
the people, but also from the *Pastors* of particular Congre-  
gations. The other is, the *Anarchy* or popularity of the  
*Separatists*, or *Brownists*, (as they after call them) who  
gave the people a place and claime to the whole power, and  
made the *Elders* set over them; but their servants to exercise  
that power which was properly theirs.

Probable it is, that *Truth* may lye in the *middle*, between  
these two *extremes*; but how to find it out, is not so easie.  
Our Brethren goe about it; but, me thinks they doe not hit  
it: They say, [The *Saints* (in these knowing Times) fin-  
ding that the *Key* of knowledge hath so far opened their hearts,  
that they see with their owne eyes into the *substantials* of god-  
hinessse, &c. They doe begin more than to suspect, that some share  
in the *Key* of power should likewise appertaine unto them.]

Truly

*Animadversions upon the Brethrens, &c.*

Truly just one as much as another: The Brethren suppose the Saints have a shire in the *Key of Knowledge*; when they say, they suspect they have likewise a share in the *Key of power*. But first, they have no share in the *Key of knowledge* (which is, *preaching and administration of the Seales*, as the Authour speaks) except *passively*, as to have their hearts opened by it (as the Brethrens words are:) So, nor have they any share in the *Key of power*, except it be by a voluntary [consent, in obedience to the Will and Rule of Christ] as the Authour himselfe speaks, page 15. And divers times elsewhere, as we shall heare; [even an orderly subjection, according to the Order of the Gospell, page 11.] Though the truth is, some have taken more upon them than to suspect they have a share, even to practise the *Key of power*, and that [through the instruction and guidance of their Teachers;] which, how little it comes short of the plea and practise of the other extreme, shall ere long appeare. For the present: These Brethren say, they conceive [the disposal of this power may lye in a due allotment into divers hands, according to their severall concernments, rather than in an entire and sole trust committed to any one man, or any one sort, or ranke of men, or Officers.] Herein perhaps we might agree with them: But I am sure they agree not with their Authour herein, who places all the power in one sort of men alone; that is, the Brethren without Officers, and gives them leave [to elect ordaine Officers, admit members, and passe Church censures without any Officers yea, to censure all their Officers.] though, we thinke, he contradicte himselfe in this Tract of the Keys. The way,

The Brethren tell us, The Authour (to whom they Preface) takes upon him to distribute the bounds of this power. And layes downe this as a maxime; [That looke in whose hands soever it fall, they have it immediately from Christ; that

B.C.

## Animadversions upon the Brethrens

is, in regard of delegation or dependance on each other.] And thus farre we doe not dissent: [He then (say they) considers the power of a Congregation; which supposing to have a Presbytery of its owne, he asserteth to be the prime subject of entrie power within it selfe yea, and the sole native subject of the power of Ordination and Excommunication.] But 1. he needed not to have made such a supposition, that the Congregation hath a Presbytery of its owne: For if they have no Presbytery of their owne, he asserteth, that they have the power of Ordination and Excommunication, which is the highest censure within themselves; and [want a Warrant to repaire to the Presbytery of another Church for either.] 2. Both he and these Brethren know, that this is denied by many, who make the first Subject of all Church-power to be the generall visible Church, and secondarily the Congregation, though having a Presbytery of its owne: As a man is the first subject of Rifiability, Peter, but at second hand. The Congregation consisting of Elders and Brethren; [For as for women and children, there is a speciall exception by a Statute Law of Christ, against their enjoyment of any part of this publicke power] (lay the Brethren) which I see no reason for, in regard of some part of this power, (as we shall see anon) the Authour labours to share the interest and power between the Elders and the Brethren. And he manifests it (lay they) by way of a parallel. [As in some of our Townes corporate, the power is given to a company of Aldermen, the Rulers, and a Common Councell, a Body of the people.] But I pray obseive the dissimilitude in this similitude: His maine designe is, to give the people a share in the Church power of Government: But then the parallel will not run even. For the Company of Aldermen, and the Common-Councell, are both Rulers of the Corporation, though in severall ranks and subordination: But I suppose, neither

## Epistle to the Reader.

neither the Authour, nor the Brethren, can truly say, the whole company of the people are Rulers in the Church, as the Common-Councell is in the Corporation. If all the people be Rulers, who are the *ruled*? In the City there are multitudes of people, subject to the Company of Aldermen, and Common-Councell; but here are all *Governours*, or *governed*. The parallel were fairely laid thus: The Company of Aldermen, resemble the Pastors and Teachers; The Common-Councell, the Ruling-Elders (Officers of another ranke;) The Citizens besides those, the Brethren out of Office, in the Congregation. Thus all things correspond well. But they make the Presbytery to be the Aldermen, and the whole Body of the people to be the Common-Councell; which sure they are not, what ever they say; for then the distinction of *Rulers* and *ruled* is lost: And this appeares clearly in his application of this similitude. [*He gives to the Elders or Presbytery, a binding power of Rule and Authority; unto the Brethren, a power to concurre with them, and that such affaires shold not be transacted without a joynst-agreement of both.*] What power? such as the Common-Councell hath in the Corporation? thats more than a bare priviledge; thats a power of Rule and Authority, a binding power, concurring with the Aldermen; But they should have said: Not the Common-Councell, but the Common people of a City, have such a power to concurre with the Aldermen, that such affaires be not transacted, but with their joynst-agreement. But this they cannot say, and then the parallel will not hold, unlesse they change the Common-people for the Common-Councell, thus. As the people of a City only cannot proceed to any publicke sentence, unlesse they have Aldermen over them: so, nor have the Aldermen power to sentence without the concurrence

BT

## *Animadversions upon the Brethrens*

of the people, which is apparently false. The parallell must be thus: As the *Brethren* only cannot proceed to any publick censure without their *Elders*: so, nor have the *Elders* power to censure without the concurrence of the *Brethren*; which is as false as the former. Indeed these are very parallell: As on the one side, the Common-Councell cannot doe any valid act, without the Aldermen; nor the Aldermen, without the Common-Councell, (unlesse there be some reserved cases) so, as the *Ruling-Elders* cannot censure without the *Pastor*, so nor the *Pastor*, without the *Ruling-Elders*; but applyed to the Brethren, is (as in the City, if so it were) to make the *Government* popular, as those doe, that are in the one extreme, or I understand nothing. And then, the last clause of the Brethren, is to be paralleld thus: As the Common-Councell have not power of censuring the whole Court of Aldermen; nor the Aldermen, the whole Common-Councell, though together they have power over any particular person or persons of each: so the Presbytery alone, have not power of excommunicating the whole Body of the Brethren; nor the Brethren, the Presbytery, though together they have power over any person in each: But then theirs one thing wanting; The Aldermen and Common-Councell have power over all the people of the City, as well as over particular persons amongst themselves. But in these Brethrens way; There are no other people, over which the Presbytery and Brethren should have power; and so the *Scene* is mislaid. I only note againe, That the Brethren and the Author are not both of one mind: They say, [*The Brethren only cou'd not proceed to any publick censure, without they have Elders over them, nor retio:*] But whether he say, [*The Elders have power to censure the Body of the Brethren*] or no, we shall heare anon; this I am sure  
he

## Epistle to the Reader.

he sayes : [The Brethren have power to censure the whole Presbytery;] as was noted afore.

The next thing which they comment on, is the power of Synods, because Congregations may miscarry. [Wherein (say they) he grants an Association of Churches, as an Ordinance of Christ, with power above that of a Congregation, a Ministeriall power, to determine and enjoyne things concerning the Congregations.] The words are full and faire, but the sense is flat and empty : For all this power of determining and enjoying, is but Doctrinall, or declarative, differing nothing in kind from the power of every single Pastor, but in degree of weight, as a greater Testimony ; as three cords twisted together, are stronger than each of them single. A power not binding or loosing, but doctrinally only, not armed with power of censures, if injunctions be not obeyed. But if this power of the Synod, be not juridicall, what is it ? All power in those Pastors thus assembled as an Ordinance of Christ, is either a power of Order, or of jurisdiction : The power of determining or decreeing together, is not the power of Order ; for then every Pastor, quā Pastor, by vertue of his Order, might decree and impose it upon the Congregation : which is denied by all ; Therefore it must be a power of jurisdiction ; which yet these Brethren, and their Authour doe deny. And if it be not armed with power of censure, it will come to nothing ; as shall appeare hereafter. For as for their withdrawing communion, it will be little regarded by an offending obstinate Congregation.

The Brethren Epistolers now begin to applaud themselves as jumping in judgement with their Authour, though so farre remote as New-England (But men agree in error sometimes, that never knew one another.) Their middle way, is this very way held forth by this Authour: Yet they say afterwards,

Every Minister hath in himselfe, alone, a Ministeriall Doctrinall Authority, over the whole Church that is his charge, and every person in it, Ep.p.9.

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## Animadversions upon the Brethrens

wards, in some things, in his Discourse, *His Magister non tenetur.* They say, [It is the middle way, between that which is called Brownisme, and the Presbyteriall Government, as it is practised, &c.] But if they remember themselves well, the two extremes were Prelacy and Brownisme: [Whereof the one doth in effect put the chiefe (if not the whole) of the Rule and Governmēts into the hands of the people, &c. The other taking the principall parts of that Rule (the due of each Congregation) into the jurisdiction of a common Presbytery of severall Congregations, &c.] I appeale their wisdome, if the latter part doe not better fall upon the Prelacy; who in the other extreme, tooke the principall parts of Rule (due in part to the Pastors of Congregations) into their owne hands. Then the middle way, may chance fall out to be the Presbyteriall way, and not theirs. For certaintly, that is between those two extremes. And their way, I dare say, (and hope to make it appeare) comes nearer to Brownisme, than the Presbyteriall way, to the Prelaticall. For the present, only marke; That the Presbyteriall way, gives the power of Church Government; neither to the Clergy alone, as the Prelacy, nor to the people alone, or chiefly, as the Brownists doe, but to both. For the Presbyteries (Classicall as well as Congregationall) consist of Pastors, and Ruling-Elders, who are the Representatives of the people, and chosen by their consent. But to give the Brethren, the people alone, without Officers, a power, to elect, ordaine, censure, &c. (as the Author doth, whatever these Brethren doe) is to put, not only the chiefe (as Brownists doe) but the whole of the Rule into their hands: which, for ought I know, the Brownists doe not. Nor doth the Presbytery swallow up the peoples interests, (as they affirme) for their interest is saved, in their Ruling Elders, chosen by themselves; as the interest of the common people of a Corporation,

## Epistle to the Reader.

ration, is saved in their Common-Councell, chosen by themselves. And that the *votes* of the *Elders* of that Congregation concerned, should be swallowed up in the *Classis*, &c. is no more absurd, than that the *votes* of the Burgesse of a Corporation, should be swallowed up in the Parliament; or that the *votes* of the *Elders* should be swallowed up in a *Synod*, confessed to be the *Ordinance of Christ*; unlesse the Brethren thinke, a *Synod* may not determine or decree any thing without the joyn-t-consent of every *Elder* there assembled.

After all this agreement of the Brethren, with this absent Authour, (to a *wonder*, if not to a *miracle*, as they would have us thinke, though we beleive they were not strangers to the plot of this Authour, either before or since his going over) they enter their *dissent*, against some opinions and passages of this Authour, in the platforme by him described. I purpose not here to *debate*, much lesse to decide the *controversie* between them. I only desire to have it obserued, That it may rather seeme a *wonder*, that these and other Brethren, having so long studied and professed this *middle way*, should not yet be able to walke hand in hand therein. When will they be agreed, that we may see their *new platforme* to be *uniforme*? One of them must needs be beside the way, and why may not both? But we shall observe greater *differences* than these hereafter.

They now againe resume the difference between the peoples interest, and the *Elders Rule* and Authority; and illustrate it by the former similitude, [Of a Company of Aldermen, and a Common-Councell, or Body of the people, in some Corporations, where the interest of the one is distinct from the other so as without the concurrence of both, nothing is esteemed as a City act:] But so as in this Company of the *Elders*, this

A power

BK

## Animadversions upon the Brethrens

power is properly Authority, but in the people is a priviledge or power.] Enough hath been said to this already: Only I would know why they call the Common-Council a Body of the people? Sure they doe not know any Corporations, I thinke, where the whole Corporation meets with the Aldermen, as a Body. The Common-Council are a distinct Body from the common-people; a Body representative only. But then the parallell is spoiled; for the Brethren as distinct from the Elders, are not a representative Body, for whom should they represent? And if all the people of a corporation should meet as the Common-Council, so that nothing may be esteemed as a City Act, without their concurrence; Surely the Government were Democraticall: The great mistake in the plot is; That the Presbytery is compared to the Court of Aldermen, and the Brethren to the Common-Council. But so they are not; for the Common-Council are Governors of the Corporation. It cannot be said, in the Company of Aldermen it is Authority, but in the Common-Council a priviledge; for it is Authority also in the Common-Council; and if it be so in the Brethren (as it must, if they be parallell to the Common-Council) I see not but the Independent way, and the way of the Brownists, one of the extremes forementioned, is one and the same. And let the

he multitude. Brethren consider, whether the Brownists doe not select two the Church or three, or more persons, and put them in Office, and be- th ordinary execute all cipline and tures by the esbyters; & Presbyters their con- it. The way, yet place the Rule and Authority, originally and chiefly in the people; And then see how little difference there is be- tween

## Epistle to the Reader.

tween themselves, and them. Its true indeed, that without the concurrence of the Aldermen and Common Councell, in the major part, nothing is esteemed as a City Act : But without the concurrence of the body of the people it is. So without the concurrence of the *Pastors* and *Elders*, nothing is to be esteemed as a Church-act ; but (if the parallell be right) without the Brethren it is. That the Brethren have any power of concurrence with the Elders in their Acts, is begged, not proved. And their owne words confute it : [*The multitude* (say they) *ought* (*by a command from Christ*) *to be subject and obedient to the power of the Elders, as to an Ordinance, &c. as Rulers set over them.*] But if they ought to be subject and obedient to the acts of their Elders or Rulers, they have no more concurrence to their acts by way of power, than the common people have to the acts of the Aldermen and Common-Councell ; which is a meere *passive* concurrence and consent.

The next similitude of a *Virgin*, is nothing parallell to the case in hand. [*A Virgin* (say they) *hath a power ultimately to dissent, upon an unsatisfied dislike, and the match is not valid, without her consent.*] But the common people in a Corporation, have no such power ultimately to dissent. (then againe the Government were *Democraticall.*) And if they give this power to the Brethren ultimately to dissent ; they give them more than an *interest*, even a power of *Authority*, to annull all acts and censures made by the Elders ; which, I take it, is no lesse than *Brownisme* ; for they can say no more.

Againe, they suppose [*a Government tempered of Aristocracy and Democracy, in which the people have a share and their actuall consent is necessary to all Lawes and sentences; whereas, a few Nobles that are set over them, in whom the formall sanction*

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### Animadversions upon the Brethrens

Sanction of all should lye, in these it were Rule and Authority, in that multitude, but power or interest.] But I pray, is not that Government, where the peoples actuall consent (and so their dissent) is necessary to all Lawes and sentences, merely popular, and in shew only Aristocraticall? The case is just the Brownists: Their Church seemes to be tempered of Aristocracy in their select Officers, chosen and ordained by themselves (as yours are) and Democracy in the body of the people. But they granting the peoples actuall consent (and dissent) necessary to all Acts and sentences, swallow up the votes of the Elders, and so their Government is wholly or chietly popular. Give such a power to the people (as you doe) and I will use your owne words: [All that is said in the New Testament about the Rule of the Elders, and the peoples obedience to them, is to be lookest upon, but as Metaphors, and to hold no proportion with any substantiall reality of Rule and Government.

The Brethren, to make their way more plausible, shew a reason of the difference between the Times of the Old and New Testament. [Then the Church was in her Nonage; and therefore the sole power of all Church-matters, was in their Tutors and Governours: But now the Church is out of her Nonage, and more generally able, being visible Saints (as they should be to joyne with their guides, &c.)] But they forget themselves presently, confessing, [the weaknesse and unskilfulness of the people (for the generality of them) in comparison of their Officers, gifid for the Government: He hath therefore placed a Rule and Authority in those Officers over them, not directng only, but binding; so as not only nothing should be done without them, but not esteemed validly done, unless done by them.] Now I pray, was it any more in the Government of the Church of the Old Testament? were not they to be visible Saints?

were

## Epistle to the Reader.

were not their *Gildes* gifted for that purpose, suitable to those Times? And I thinke the *Brownists* may grant them thus much: Their *Officers* are but the Churches servants, and yet they say nothing may (in an ordinary way of Church-Government) be done without them, nor validly done, unlesse done by them. But I marvell they should call the power of the *Elders* a binding power, when as they said before; [*The Elders had no power to censure without the concurrence of the people, as nor the people without the Elders.*] which is just the same which *Brownists* say.

Nor can this ballancing of the power prevent *Anarchie* (what ever it may doe, *Tyranny*) for certainly if the peoples consent and concurrence be necessary to every Church-act, its an easie thing for them to bring in *Anarchy*, being alwaies the greater number, and so to swallow up the votes of the *Elders*, as *Brownists* doe.

That Ministeriall *Doctrinall Authority* should be severed from the power of *excommunication*, in some parties, we never doubted; because *excommunication* is an act of *jurisdiction*, which is common to many; but *Doctrinall Authority* is an affluxe of *Order*. But to sever Rule and Authority from the power of concurrence to *excommunication* and censures, (as they doe in the people) is a meer nullity of Rule and Authority too.

That the power of *excommunication* should be inseparably linked to a Congregation; they would faine illustrate by a knowne comparison; As the custome is in our Land, [*The sentencing of a man to death, is not by Lawyers, nor by Judges alone, but by his Peeres, a lury of men like himselfe*] Their similitude still halts on the maine legge: For who are the Judges with them, but the *Presbytery*? and who are the *Iury*, but all the *Brethren*? But this is not so in a Corporation:

B3

### *Animadversions upon the Brethrens*

All the City are not the Delinquents Peeres, but a select dozen of men. Now suppose a man be accused as an offender in a Corporation; shall the whole City be his Peeres or Iury, to try him? have they any such interest or privilege? is their consent or dissent regarded? So the parallell required. If a brother deserve censure, he shall not be judged by the Pastors alone, or with the Elders, chosen by the people (as his Iury) for the Government of the Congregation; but all the people are to be his Peeres or Iury: This were strange to see in a City, and would breed nothing but Anarchy and confusion. So in the Church:

That Christ hath not betrusted a generall Assembly of Elders, with that power he hath done the Congregation, is begged, not proved. The reason is invalid: [Because (say they) they are abstracted from the people.] But that's not true; for the people are there representatively in their Elders, who are able to represent the case of the offender, with all the circumstances, as fully as if all the people were there present.

But Christ (say they) [would have this Tribe of men (the brethren personally concurring, not by delegation alone, not to the execution only, but even to the legall sentence also of cutting men off: ] This is all begged, and is the question. And it is, as if they should say (in the parallell instance) God would have all the Corporation personally concurring to the legall sentence, or cutting off a malefactor, not by delegation only (as the Iury doe) nor to the execution only; which were a strange confusion. So that, as at the Assizes, the multitude of the people present, have no concurrence to the legall sentence, &c. but the Judge and Iury only: so the Brethren are to have no concurrence to the legall sentence of excommunication, (except to yeeld obedience in the execution) but the

Elders

*Epistle to the Reader.*

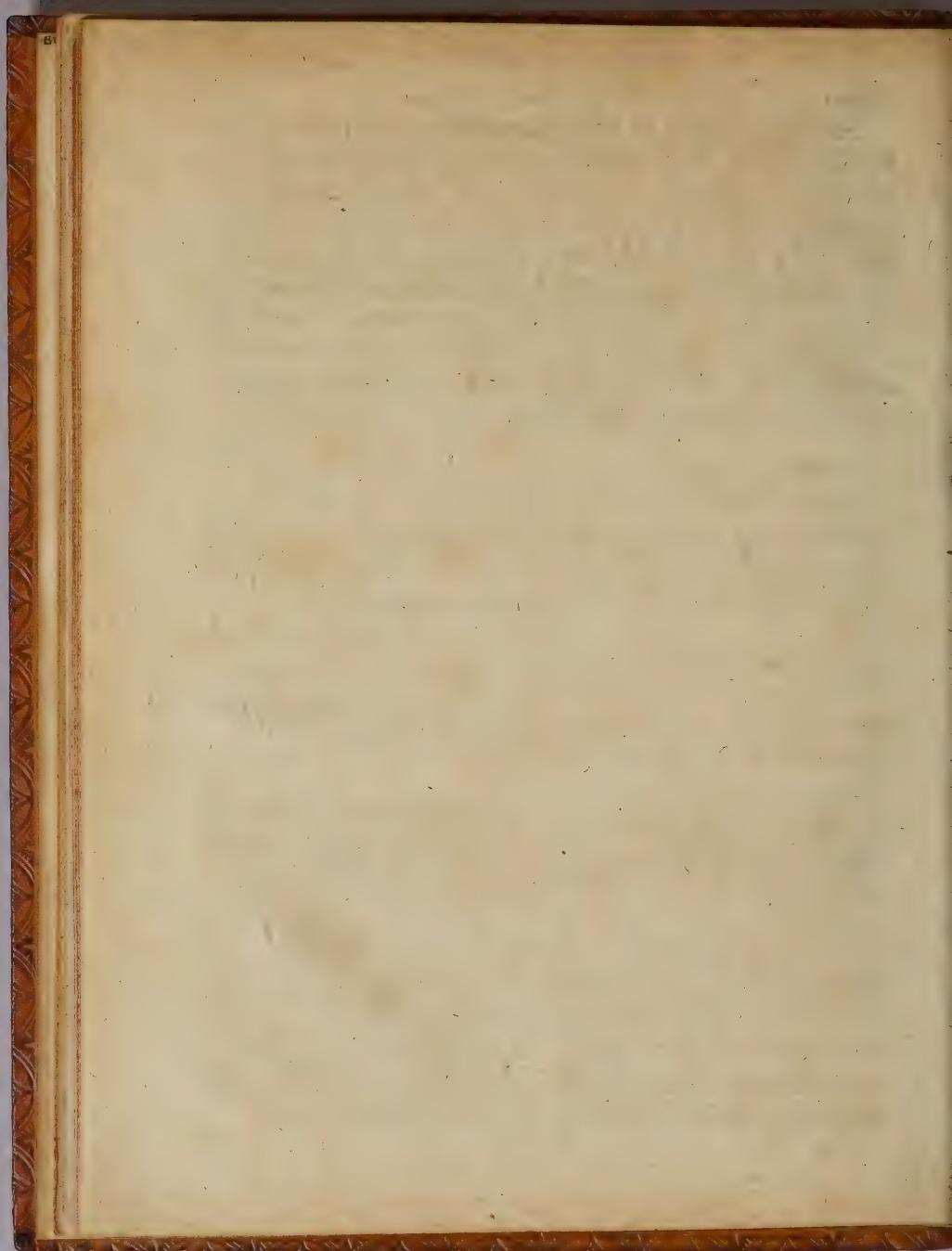
*Elders* only: and so the parallel is full.

And to conclude, if the *distance* of the *Presbyteries* Clas-  
ficall,&c. may *necessitate* the censure to pertaine to the par-  
ticular Congregation, because of the *circumstances* better  
knowne to them: By the same reason, *every Towne* where a  
malefactor lives, should have the *Sessions* kept amongst  
them; because there the person and fact is better knowne, and  
not one man to be absent from the censure: Nay, a man being  
to be *excommunicated* out of a particular Church, is *excom-*  
*municated* out of all Churches, therefore all the Chur-  
ches must be present at the censure.

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*Vindiciæ*

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# V I N D I C I A E

Clavium :

O R,

A Vindication of the Keyes of the King-  
dome of Heaven.

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## CHAP. I.

What the Keyes be, and what their power.

- I. Hat by the *Kingdome of Heaven*, is meant both the *Kingdome of Glory*, which is above, and the *Kingdome of Grace*, which is the *Church on Earth*, I easily grant. But I only desire (in the beginning of this discourse) to be informed what you meane by the *Church*: Whether 1. The *invisible and mystical Church* of true Believers opposed to *Reprobates*; or 2. The *Catholicke visible Church*, opposed to *Heathens*; or

3. The particular Congregation of Believers associated in Church-communion, as you use to speake. If we may guesse at your meaning by the whole proceeding of this Tract; or by your discovery of your selfe in the other Discourse, called, *The way of the Churches in New-England*; (which though it was published after this of the Keyes, yet was written, and went up and downe in the darke before it) I thinke you meane it in the latter sence, for a particular Congregation. For your first Proposition, there gives us this Resolution; [That the Church which Christ in the Gospell hath instituted, and to which he hath committed the Keyes &c. is coetus fidelium, a combination of godly men, commonly called a particular visible Church.] But of all the rest, this is the most improbable sense of our Saviours words, Mat. 16.19. For 1. By the Kingdome of Heaven (on Earth) he meanes that Church, of which he had spoken before, in v. 18. But that was, either the Catholike visible Church, or rather, the invisible mysticall Church; for that only is built upon the rocke, and against that the gates of hell shall never prevaile: whereas, particular Churches may faile. 2. The kingdome of Glory, the one part of the meaning of the Kingdome of Heaven, is not contradistinguished to a particular Congregation; but to the generall visible Church on Earth, oppoled to the World by your selfe, The Keyes. p. 2. [On Earth, that is say you) in the Church on Earth, for he gave him no power to bind in the World.] 3. That Church was there meant (say you, the way p. 1.) whereof Peter was one: But Peter was not a member of such a particular congregation; for there was none such extant, when Christ spake these words to Peter. 4. You say againe, it was that Church unto which Peter or any offended brother might tell the offence, and have it censured: But that was never done in a Church of Saints, Believers, without officers; neither was the Church

church of Corinth, such a church as you described before; for that had *Officers*, who authoritatively might censure the incestuous person, yet you joyne them both together. 5. It was (say you) a *Church*, who all met in one place for the administration of the *Ordinances* of Christ: But the *Ordinances* of Christ are not to be found, much lesse administred in a *Church* of Beleevers, without *Officers*. 6. When you say, *Christ committed the Keyes to the Church*, that is, a particular *Congregation*; you must meane it either *Subjectivè*, or *Objectivè*: If you meane it in the latter senſe, That the *Keyes* are committed to the *Church*, as the *object* of the exercise of the *Keyes*, that is, for the *use* and *good* of the *Church*, you ſay true, but nothing to the purpose. In this ſenſe, the *Keyes* are given, firſt and more immediately to the *invisible mysticall Church* (All are yours, whether *Paul*, &c.) then to the generall *visible Church*, for their ſakes: and then to the particular *Congregation*, as a part or member of that generall *visible Church*: But if you meane it in the former ſenſe, (as you doe and muſt, or else you *equivocate* with us from the beginning, and throughout your whole Booke) you fall into that *extreme* of the *Browniſts*, which you ſo labour to avoid: For to take the *Church*, in *Mat. 16.* for a particular *Congregation* of Beleevers, without *Officers*, is a new, and ſtrange, and falſe glosſe, maintained by none but *Browniſts*, and ſuch like *Separatiſts*. To conclude, The *Church* of which our Saviour ſpeaks, is called here, the *Kingdome of Heaven* (on Earth:) But a particular *Congregation* of Beleevers is never called the *Kingdome of Heaven*; being but a member or corpora- tion of that *Kingdome*. It were as improper to call a *con- gregation* Chrifts Kingdome, as to call *London*, the King- dome of *England*; yet ſo your party ſpeak ſometimes. This I thought good to note, to cleare the way, for the better

understanding of that which follows: And now goe on.

2. The next thing to be explicated is, what the *Keyes* of the *Kingdome* be; wherein you resolve us thus: [*The Keyes are the Ordinances of Christ, which he hath instituted to be administered in his Church; as the preaching of the Word, as also the administering of Seales and censures.*] I take what you grant, only I shall animadvertis some things. In this Paragraph, as you doe clearely lay downe the state of the question: so you doe strongly confute the scope of your whole Booke, which is to give the people a share in the power of the *Keyes*, that is, in the government of the Church: which appeares upon these considerations; 1. You say, the *Keyes* are the *Ordinances*, which Christ hath instituted: But the *Ordinances* of Christ are given indeed for the *Church of Beleevers*, that is, for their good and benefit, *objective*: But are never in all the Scripture, nor in all Antiquity, said to be given to that *Church*, *subjective*. It sounds ill at first hearing, to say that the *people* have any power to exercise *Ordinances*, of preaching, or administering of *Seales* or *Censures*. The power of preaching or administering *Sacraments* by the *people*, as none but *Separatists* doe usurpe: so your selfe complaine of it page 6. And why you should allow them power in *censures*, there is very little reason. 2. You say, the *Keyes* are *Ordinances*, which Christ hath instituted to be administered in his Church: What *Church*? the *Church of Beleevers*, a particular Congregation; for so you meane, as was shewed afore: Marke it; to be administered in that *Church* (*scl. by Officers* instituted for that purpose) not by that *Church* without Officers. 3. You adde that which to me clearly excludes the *people* of your *Church*: [*These Keyes are neither sword nor sciper, &c. for they conveigh not sovereign power, but stewardly & ministeriall.*] Whence thus I argue: The *people* or *Congregation*

Congregation of Beleevers have no stewardly, or ministeriall power over themselves; ergo, they have nothing to doe with the power of the Keyes: They are not as *Hilkiah* was, whose Office was over the house, Isa. 22.15,22. nor Stewards in the house, as he was, Gen. 43.19. nor as those are, who are spoken of, 1 Cor. 4.1,2. *Stewards of the mysteries of God.* But you adde a clause to draw in the people, saying, [*This power (to open and shut the gates of Heaven) lyeth partly in their spirituall calling (whether it be their Office, or their place and order in the Church, &c.)*] I suppose the word *calling*, should be taken here of a *speciall calling, or office,* as we use to call it: which againe, would exclude the people from any power in the *Keyes*, as having no *office* in the Church: But you adde, by way of explication of your owne sense: [*Whether it be their Office, or their place and order in the Church*] on purpose to steale in the *interest* of the people, in some share of the *Keyes*: But if *place & order* in the Church, give the people out of office, any power in the *Keyes*, that is, the *Ordinances*, (so you say again) then may *women & children* claim an *interest* in those *Keyes*; for they have a *place and Order* in the Church as well as men; which yet you would seeme to deny: But let me professe at first, what I shall make good from your selfe hereafter, I see not, but *women and children* may challenge a great part of that power of the *Keyes*, w<sup>ch</sup> you give to the *Brethren*.

3. Concerning the third: What are the *Acts* of the *Keyes*, and the fourth, what is the *subject*, to be bound and loosed, I shall not contend with you. The fifth, *To whom the power of the Keyes is given*, requires a more serious consideration, as being the very foundation of all your new *Fabricke*, which stands or fals with it. The Text is expresse: [*To thee (Simon Peter) will I give the Keyes, &c.*] in a cleare contra-distinction to the *Church* before mentioned: upon this rock

(of thy confession) will I build my *Church*: which you take for a particular *congregation*, (though by a great mistake, as was shewed above.) But let it be granted for the present to be so; then the words in all cleare construction run thus: I will build my *Church*, the particular congregation, upon that rocke; and I will give the *Keyes* of that *Church* (called the *Kingdome of Heaven*, and so by you interpreted) to thee *Peter*, and to such *Officers* as thou art: Otherwise he would have said: On this rocke will I build my *Church*, and I will give unto it the *Keyes* of the *Kingdome of Heaven*, that is, of the *Church* it selfe; which is scarce a reasonable interpretation of the words. To make way therefore for your great designe, you undertake to resolve that busie question (as you call it,) [How *Peter* is to be considered in receiving this power of the *Keyes*; whether as an *Apostle*, or as an *Elder*, or as a *Beleever*, &c.] Before I come to consider your answer, I would make bold to put one ingredient more into the question; whether *Peter* was not considered as a *Deacon*, as well as an *Elder*, or *Beleever*: For seeing a *Deacon* is one of the *Officers* of the New Testament; (some say *Iudas* was *Christ's Deacon*) and your selfe say, all the *Officers* of the *Church* were virtually in the *Apostles*; They were *Pastors*, *Teachers*, *Ruling-Elders*, *Deacons*, &c. It may not unfitly be questioned, whether *Peter* did not then represent a *Deacon*, as well as an *Elder* or *Beleever*. And then againe, whether the *Keyes* were not given to *Peter* as a *Deacon*; and why a *Deacon* only is denyed any power in the *Keyes*, when *beleevers* are admitted to have a share therin; seeing a *Deacon* hath power to collect and distribute the *goods* and *treasury* of the *Church*; I leave these to your consideration, or theirs who shall reply, and come to your answer. To shew your desire of peace, and your impartiality in inclining to any party,

the *Keyes*,

32.

the way, p. 83.

party, you consider (you say) Peter in a threefold notion when he received the Keyes [As an Apostle, Elder, Beleever; so the sense of the words (you say) will be most full, if all the considerations be taken joynly together.] The sense indeed is most full to your purpote, but (I thinke) least of all true. And you doe beg the question, to say Peter received the power of the Keyes, as all these, and in particular, as a Beleever: For of all the senles, the last was least thought on in any age of the Church, till this last, when the Brownists and such like stumbled upon it. When Saint Austin said, [Peter received the Keyes in the name of the Church:] Whether he did mistake the sense of the place or no, you doe utterly mistake him, to draw him to your meaning: For 1. he did not meane your Church, a particular congregation; but either the generall *visible* Church; or the *invisible* mysticall Church. 2. Nor that neither, *subjectivè*, but *objectivè*, that the Keyes were given to Peter as an Officer, for the use and benefit of the Church.

But you proceed to say: [It appeares Christ gave the power of the Keyes to the Body of the Church, even to the fraternity, with the Presbytery, Mat. 18.17, 18. When they are met in his Name, and agree together in the censure of an offendour.] But by this place (and your former notion of Peter as a Beleever) you may as well inferre, that the Keyes are given to the Sororietie, q.d. as to the Fraternity, as Beleevers, and as a part of the Body of the Church, which I think is flat *Anabaptisme*, worse than *Brownisme*. You know there are some, who deny that, Mat. 18.17, 18. holds forth any censure of *excommunication* at all: Others that grant it, yet by Church there, understand the Officers of the Church, such as the Apostles were, to whom Christ spake: [What ye binde, what ye loose, &c.] You must not therefore beg a foundation to your building,

\* The power of the Keyes is given to the Chur. h. to Peter, not as an Apostle, not as an Elder, but as a protest Beleever; in the name of Beleevers, &c. The way, p. 27 a flat contradic-

ding, lest, if it be fetched home, your building fall on your owne head. But you say, [All agree in this, That no offender is to be excommunicated, but with some concourse of the congregation; at least, by way 1. of consent to the sentence. 2. of actuall execution of it, by withdrawing themselves from him; and this we conceive is some part of the exercise of the power of the Keyes.] But truly, this is but the gingling of the Keyes at most, no part of the power of the Keyes: For 1. it belongs to Stewards in a Family, only to exercise the power of the Keyes, to take in, and cast out what servants they please: The rest of the servants heare the Keyes gingle, when they turne the Keyes, but have no part in the exercise of them; no, not so much as by consent, active consent, I meane, so that if they consent not, nothing is done; but by a passive consent only, as approving what the *Steward* hath done: If you grant the *Fraternity* any more, you make them joyn *Stewards* of the Family, the Church, as you shall heare hereafter. Nay, sometimes you seeme to give them no more [The people discerning and approving the justnesse of the censures before administred by the Elders, they give consent in obedience to the will and rule of Christ] which is no part of the exercise of the power of the Keyes. For suppose the censure be justly administred, and the people deny their consent; shall not a Delinquent be censured unlesse they will consent? If not, they have full power in the Keyes, arising to authority, which is the error of the one extreme: If so only as passively to consent, its evident, this is no part of the power of the Keyes. 2. For their withdrawing, thats much lesse any power in the Keyes. The *Steward* of a Family having discharged a naughty servant, and turned and locked him out of doores, all the rest of the servants are to withdraw from him, but this is not by way of active power, but passive obedience. Is the withdrawing of people

The Keyes,  
p. 15.

of the Keyes, &c:

people from a man outlawed in civill affaires, any interest in the *Keyes* of Iuricature? If it be said, except the people content and withdraw communion from a censured person, the censure is in vaine. I answer: If the people shou'd be so rebellious to civill Authority, as not to withdraw from an outlawed man, nothing were done, the sentence was so farre in vaine. If no man could be gotten to execute a malefactor condemned, the sentence were frustrated in respect of the execution. But doth this inferre, that the people have an interest in the *Keyes* of secular power? The question is not *de facto*, what the people stubbornly may doe; but whether they ought not to consent and withdraw; and whether if they doe not, they can challenge any interest in the power of the *Keyes*. Againe, if the *Keyes* were given to Peter as a Beleever, I see no reason but women and children may come in and challenge a power in the *Keyes*. It suffices not to say (as the Epistolers say, pag. 3.) [Women and children are excepted by a Statute Law of Christ, against their enjoyment of any part of this publick power.] For though they be forbidden to speake in the Congregation, or might by impotence (as some say) be excepted in some particulars; yet there seemes no reason why they should be exempted from that power here given to the Fraternity, which concernes them as well as men, and they are as well able to exercise it as men; viz. to give a (*passive*) consent, or to withdraw from the party excommunicated; which they may and must doe as well as men: For as women may be offended, so they should in reason have satisfaction, by consenting to the sentence: And as women may offend, in keeping company with a brother or sister excommunicated, so they ought to withdraw from them: & then if this be any exercise of the power of the *Keyes*, you may heare them gingle at the womens girdles;

which is an extreme beyond the Brownists, even downright Anabaptisticall. But you give the Fraternity more power than this hereafter, there we shall consider it. Hitherto you have given them nothing, but what is common to them with women.



## CHAP. II.

*Of the distribution of the Keyes.*

OU first lay downe the ordinary Distribution of the Keyes, and then except against it, as defective in seueral things.

1. [That any key of the kingdome of heaven should be left without power ; for the key of knowledge is contradistinguisched from a key of power.

To this I answer : It may be this distribution is not every way exact and perfect; yet I thinke yours is rather worse : And your exception fals upon your owne distribution, a little more remotely. For your key of *Faith*, or knowledge (for you make them both one) is distinguisched from the key of *Order* ; which *Order* is either of power, or authority, and so your key of knowledge is left without power also. 2. Your key of power (as you call it) is it selte left without all power, at least active power, being only an obedientiall power, to consent and yeeld submission to the will of Christ, made knowne by the Elders.

2. [There

2. [There wants (say you) an integral part of the keyes, the key of power or liberty, belonging to the Church it selfe.] But to this I say : This is so farre from being an integrall part of the keyes, that it is no key at all, no proper power at all, as hath partly been shewed already. A key, in all mens judgement, that ever writ of the power of the Church, carries in the notion of it, a power and authority, properly called, power in government, till now of late ; yea, even the Brownists themselves make it a key of Authority and Rule in the people. Only you, to make us beleeve you differ from them, call it a power (improperly called Authority, pag. 36.) or a liberty, or a priviledge ; which was never before called a key, till now : For there are many liberties or priviledges belonging to servants in a family, or people in a State ; which no man calls a key of power, or a power in the Keyes. And the truth is, you are not constant to your selfe : For sometimes you call it only liberty, &c. sometimes you give the Church, the Brethren, without their Officers, as full power as the Officers themselves have ; and as full rule and authority, as the Brownists give them, as we shall manifest in the sequell.

But you adde ; [Protestant Churches having recovered the liberty of preaching the Gospell, and ministry of the sacraments, have looked no farther, some of them, nor d-scerned the defect of Church power or liberty due unto them in point of discipline.] To this I say : The error of the Protestant Churches, was not, that they looked not after the power of discipline for the people ; but that they laboured not to recover it for their Elders, letting the Prelates keep quietly the discipline to themselves. But the error on the other hand was more easie to be fallen into, and more dangerous (which you observe to have followed) [That others finding themselves wronged (as they did but suppose) in the withholding a key of

power which belongs to them, have wrested to themselves an undue power, which belongs not to them, the key of Authority.] True it is, some have done so; for being allowed (by some, perhaps your selfe) the key of power, or liberty in discipline, as you call it, they have wrested, not only the key of knowledge, in preaching and administering Sacraments, which belongs not to them; but also the key of authority, as you speake; And so will your people too ere long, I feare, when they are once possessed a while of the key of power, wrest the key of authority in all; both in preaching, and administering Sacraments, and pronouncing censures; and well they may by your owne grants, as we shall heare anon.

3. A third defect you observe; [In dividing the Key of Order, from the Key of jurisdiction, of purpose to make way for the power of Chancellors, &c.] But 1. That might be the error of the distributors, not of the distribution. For the distribution, gives both the keyes to the same men. For the same men that had the key of knowledge, had also the key of order and jurisdiction, in the intention of the first founders of that distribution, which after ages divided in practise. And yet, their Chancellors, and Commissaries, &c. some of them at least were Deacons, who were reputed of the Clergy (as they speake) and might preach if they would; and so had both keyes in one person, though limited in some particular acts of them. But if our late Deacons were (as some of our brethren have said they were) virtually Presbyters, and needed no new Ordination; then certainly they had the power of jurisdiction, with the power of Order, though limited, by the corruption of the distributors.  
 2. This defect may chance to fall upon your owne distribution. Doe not you divide the key of Order from the key of jurisdiction in your owne Deacons? You say explictly in these words:

words: [The Order of Deacons, whereof our Lord spake nothing touching jurisdiction] I hope you will not say, the Office of a Deacon, falleth not under the key of Order; yet, for ought I perceive, you make little account of him in your distribution. 3. You say [Those Chancellors, &c. were invested with jurisdiction, and more than ministeriall authority, even above those Elders, who labour in Word and Doctrine.] But doe not you invest the people with as much power and jurisdiction more than ministeriall, even above those Elders, who labour in the word and doctrine, both to open and shut the doores of the Church against them, page 9. besides what you say elsewhere. 4. I would gladly be resolved, whether you doe not divide the key of Order, into a key of power or liberty, and a key of authority, on purpose to make way for the power of the people, as they of old did, for the power of the Chancellors, &c. Lastly, I pray you seriously to consider, whether by this [sacrilegious breach of Order, investing the people with a key of power, even above those Elders that labour in the Word and Doctrine, to open and shut the doores against them, page 9. (which is the breaking as it were of the files and rankes in an Army; they are your owne words) Satan is not like againe to rout and ruine a great part of the liberty and power of Church officers, and the purity of the Churches, and of all the Ordinances of Christ in them.]

4. A fourth defect is, [That Order is appropriated to the Officers of the Church only: We put a difference between Office and Order.] We shall speake more fully to this hereafter. All we say for the present is but this: That Office and Order in the strict and Ecclesiasticall sense of the word (Order) have hitherto been taken for the same. And your selfe grant, page 7. [They may be admitted as equivalent] in a right sense.

*A Vindication*

Let us now consider your owne *Distribution* : [There is (say you) *a key of Faith, and a key of Order,*] and you have a Text of Scripture for it, *Col. 2.5,6.*

But by *Faith* and *Order* there, the Apostle meanes not the *keyes* of the kingdome of Heaven, as they are understood in this controversie ; but (as I take it) their *Faith* manifested in their *orderly* walking, as becomes Christians professing the Gospell. So that by *Order* there is meant their *morall* orderly walking, as in other duties according to the *Rule* : so in their submission to the *order of government*, or exercise of the *keyes*, in the hands of their Officers. I believe no *Interpreter* (but your selfe, and some others of late) ever tooke those words in an *Ecclesiasticall* sense, for the *keyes* delivered unto *Peter*. But we goe on.

[*The key of Faith* (say you) *is the same with the key of knowledge*, Luke 11. 52. *which the Lawyers had taken away.*] But 1. by your favour, the *key of Faith* and *knowledge* are not both one, if you understand it of *justifying Faith*: A man may have much *knowledge* and no *Faith* : *Knowledge* may in a sense be said to be the *key of Faith*, as being the *inlet* or *Antecedent* of *Faith* ; but so *Faith* and *knowledge* are not the same. 2. The *key of knowledge* is one thing, and *knowledge* is another : The *key of knowledge* is the great *Ordinance of preaching* (you said) the *keyes* of the kingdome of Heaven were the *Ordinances of Christ*, as the preaching of the Word (the opening and applying of it, p.2.) &c. But this *key of knowledge* here you speake of, is (you say) common to all *Believers* ; but a little before this, you complaine that private Christians had usurped this *key*, to preach the *Gospell*, &c. page 6, Whereas this *key of knowledge* is peculiar to the *Ministers* of the *Gospell* : [*The Priests lips keep the key of knowledge, &c. and Faith comes by the Word preached*] This

This was the *key of knowledge* which the Lawyers had taken away, either by not interpreting, or misinterpreting the Scripture ; They could not take away the peoples knowledge, much lesse their *Faith*. They might take away the *key*, both of knowledge and Faith, that is, *preaching*, as the *Papists* doe, by locking up the Word in a strange language; and ours lately did, by crying and putting downe *preaching*.

2. Whereas you say : [ *They that had the key of knowledge, had power to enter into the kingdome of Heaven, and it may be, to open the doore to others to enter also.* ] I answer : The *keyes* given to Peter, Matth. 16. were not to open the Kingdome of Heaven to himselfe (for that *key*, if a *key* it was, he had before) but to open it to others, by opening and applying the Word (as you said above) our Saviour speaks of binding and loosing others : *Whose sins ye bind on earth, &c.* and of opening for, and shutting out others, not himselfe. *Keyes* are given to *Stewards*, not properly to let in, or shut out themselves ; but by way of *Office*, to let in, or locke out others. Besides, the *key of knowledge* and *Faith* which you describe here, is common to all *Believers*, even *women* ; but I believe you will not give them a *key* to open and shut heaven to others, that is the *key of preaching*. Then againe, why doe you dislike the former distribution ; when you also make one *key* to be the *key of knowledge*, and so leave one of the *keyes* of the Kingdome of Heaven *without power*, contradicting the *key of Faith* or *knowledge* (for with you they are both one) from the *key of power*, which fals under your *key of Order*? Lastly, whereas you say a *faithfull soule* by this *key* entreth into a state of grace, and into the fellowship of the Church. &c. You may remember, that by the *Kingdome of Heaven*, which is the *Church on Earth*, you understand a *particular Congregation*. But a man may have

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this key of Faith or knowledge, and never enter into your particular Church, and so this key is given to a man out of the Church ; and yet you say, the keyes are given to the Church, I leave you to consider it. These things hang not well together.

In the next place you come to the key of Order ; of which you thus write : [The key of Order, is the power whereby every member of the Church wilke orderly himselfe, according to his place in the Church, and helpeth his brethren to walke orderly also.] But this is a strange expression of the key of Order, never heard of before, too generally and æquivocally spoken : For Order may be taken either morally, or Ecclesiastically ; Passively, or Actively. Morally, so it is taken passively, for a conformity in carriage, to the rules of the word, in Doctrine, as well as discipline : But Ecclesiastically, it is an Active power, acting upon others. The very name of a key, imports a power, intrusted for others good, and not their owne properly. Every one is to keep Order, but every one hath not the key of Order. Order and Office in this Ecclesiastical sense are both one. None hath the key of Order, but one in Office. But your key of Order is common to every member of the Church: And that it is no more than moral or passive Order, your selfe doe seeme to grant, when you say, [The brethren stand in an Order, even in an orderly subjection, according to the order of the Gospell.] Every servant in a Family, and every man, woman and childe in a corporation stand in such an order, and must walke orderly themselves, and help others to walke orderly also ; but will any man say, therefore these have interest in the keyes of the Family or Corporation ? If every member of a Congregation have this key of Order, how and why are women and children excepted ? or are they no members of the Churche

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The Keyes,  
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or may they walke disorderly? The instance of Saint Pauls walking orderly, according to the orders of the Iewish Church, manitesteth the morall sense of the word: For certainly, the Fraternity of the Lewes had no power of the Keyes. The meaning was, that Saint Paul by his conformity to some Iewish Ceremonies, should manifest, that he did not absolutely oppose the Rites of the Iewish Church, nor that he had any power of the Keyes of the government of that Church. Surely the Lewes were bound all of them to withdraw from every brother that walked disorderly; yet did not beleieve that that was any part of the exercise of the key of Order. No more was it in thole of Theffalonica; when they did warne the unruly, or withdraw from him that walked disorderly: And this Key of Order, if a Key it were, was common not only to Elders and Brethren, as you say, but even to women and children, as I said afore.

[Of Order (you say) there be 2. Keyes; one of power or interest, another of Authority or Rule; The first of these is called in Scripture, Liberty, &c.]

Before I examine the particulars, I shall note some few things: 1. How modest error is at first: Here it is first called power, mollified by interest, and then by liberty, after by priviledge; all which are rather passive than active; but afterwards it is called εξοικεία, power, which though it sometimes signifies a priviledge, honour, or dignity, John 1. 12. in a passive construction, as given and received; yet when it relates to Government, or a power of the Keyes, civilly, it then is taken actively, and signifies Authority, Romanes 13. 1. But page 36. it is called, κράτος, which properly, (though you say otherwise, signifies Authority; [Authority, after a sort, may be acknowledged in the people]) And the acts there (and elsewhere) given to the people, some of them

at least ; as [ *joyning in Censures, and in determination of Synodall acts, &c.*] called, [ *a great stroke or power in ordering Church affaires ;*] amounts almost to as full authority, as the Elders have any. 2. Another thing I note is, that this power, interest, priviledge of the people, &c. was never called a *Key*, till some new *Lock smitbs* made this *new pick-locke* of the power of Church-Officers. For what is all that is given them, if no more than is their due) to the government of the Church ? In a Family, in a Corporation (I say it againe) the servants and Citizens have some *priviledges* and interests, who yet have no *stroke in ordering of the Keyes*, either of Family, or City. 3. I desire to know, under which of the parts of this distribution doth the *Deacon* fall. There be 2. *Keyes of Order* ; of power or interest ; of Authority or Rule. Now a *Deacon*, qua *Deacon*, falleth under neither of these : Not the first, for so he is considered only as a *Believer* : Not the second, for so he is denied *jurisdiction*, as we heard afore. If you say he falleth under the *Key of Order*, as an Officer ; yet then you divide the *Key of Order* from the *Key of jurisdiction*, (which you blamed in the other distribution) and levell the *Deacon* an Officer, with people no Officers. We should now come to the particulars of the power, or interest of the *Brethren* : They have a *liberty* (say you) in many things ; but they are more fully laid downe in Chapter 4. there we shall consider them : Only now we shall consider the prooef of this power of the people, out of the Scripture : Your Text is, *Gal.5.13. Brethren, you have been called unto Liberty, &c.*] This Text (under favour) is miserably mistaken ; and that not in mine only, but in the judgement of all *Interpreters* ; which you knowing, had rather appeale to the *Context*, than to the *Commentators*. I shall follow you at your owne weapon ; Your strength lyeth in the

the word *Liberty*. [They have a power and liberty, to wit, to joyne with the sounder part of the Presbytery, in casting them out, &c.] But I shall appeale the Apostle himselfe to be Judge between us: In the first verse of this Chapter he uses the same word, [Stand fast in the Liberty &c.] where it is without all controversie, understood of their *liberty*, or *freeaome from the Ceremoniall Law*; called there, the *yoke of bondage*, which some false teachers would impose upon their necks. Now that the Apostle speaking still of the same matter, should use the same word in so different a sense, is no wayes probable. Nay secondly, in the 11. verse, the Apostle sayes: [If I yet preach circumcision, why doe I yet suffer persecution, &c.] And then ver. 13. comes in againe with this: [Brethren you are called unto Liberty, &c.] viz. from that Law of *Circumcision*, and the like, not to the *liberty* by you pretended; [To chuse Officers, or to joyne in Censures, &c.] though these were granted to them, yet not in this place: And your glosse is very far fetcht and improbable. [I would they were cut off that trouble you; where (say you) he declares what censure he wishes against those that troubled them, viz. cut off, to wit, by excommunication.] Obj. But what power have we to cut them off? The Apostle answers: They have a power and liberty, to wit, to joyne with the sounder part of the Presbytery, in casting them out: For (saith he) you are called unto Liberty.] There is not one word of this glosse in the Text. And if there were any such power, the people have full power given themselves to cut them off; for here is not one word of joyning with a *Presbytery*. See againe, v. 16. where the Apostle resumes his exhortation, ver. 13. [Use not your liberty as an occasion unto the flesh; saying, I say then, walke in the spirit, and you shall not fulfill the lusts of the flesh:] Which makes it evident, that the Apostle

chiefly exhorts *ad bonos mores*, though he touch other things by the bye, but *discipline* is least of all intended. And lest they should use their *liberty* from those legall and ceremoniall yokes, to contention or licentiousnesse, he cautions against it, v.13,16. [*Carnall contention is indeed (as you say) an usuall disease of popular liberty;*] which I feare, you and your partners too much foment, by giving the people this power and liberty, which you so much talke of; and by gigng these *Keyes* in the eares of the *people*, have almost made them wilde; not only one against another, but against their *Elders* or *Governours* also. And no marvell, when you grant them so much power [*As to open a doore of entrance to the Ministers Calling: so to shut the doore of entrance against them in some cases; page.9.*] much more than which the *Brownists* doe not grant then. And so much of the *pick-locke of Order*.

*The Key of Authority is a morall power, in a superiorre order or state, binding or releasing an inferiour in point of subjection.*] To this I say; 1. To call *Authority* a morall power, is very improper: For every single Pastor, (yea, perhaps brother,) hath a morall power to bind and release, not only an inferiour, but a superiorre also, in point of subjection, by propounding the commandments of God. You might rather have called it, a *juridicall*, or *Ecclesiasticall* power, and that without any danger, seeing you reserve this power to the Officers or superiours in Order. But 2. you speake too confuselly: For the people have a power to joyne with the Officers in the censures, that is, in binding and releasing, as you say, page 14. [*The whole Church may be said to binde and loose;*] Nay, to open and shut the doores against their Ministers, who are their superiors; and so *Authority* is a morall power in inferiours also. And page 12. you say the people have

have a power, [To prevent the tyranny, and Oligarchy, and exorbitance of the Elders.] Surely this must be by a negative voice, and that's more than liberty, even full authority; and being by inferiours, is flatly against your owne definition. Furthermore, as you say [the Brethren with the Elders have power to open and shut, &c.] So you say, [the Elders with the Brethren doe bind and release,] page 10. So it seemes, as the Brethren can doe nothing without the Elders: so the Elders can doe nothing without the Brethren, as the Epistolers say expressly, page 4. And who would not now conclude, that the liberty is equall in both; or rather, the authority is the same in both, and what say the Brownists more?

And now I thinke you cannot truly say, you have received this distribution of the Keyes from the Scripture, nor yet from antiquity; though you would faine have us believe, you would not sticke upon the former distribution, if the words be rightly explained. As how? 1. [Let them (say you) allow some spirituall power to the Key of knowledge, though not a Church power.] But have you not all this while been speaking of the Keyes of the Kingdome of Heaven, that is, the Church; and now is the power of the Key of knowledge, no Church power? Againe, have not you your selfe taken away from the Key of knowledge, not only Church power, but all power whatever, by contradistinguishing it to the Key of power? 3. Is that Key, whereby he that hath it, [not only enters himselfe into the Kingdome of Heaven, but also opens the doore for others to enter, no Church power?]

You adde secondly, [Let them put in a Key of liberty, as well as of authority, into Church power.] But both these are but one Key, or nothing, as we have said; Nothing indeed to purpose, if both these must consent, or nothing is done,

as you and the Brethren assert. 3. [Let them not (say you) divide from the Key of Order or Office, the Key of jurisdiction ; for Christ hath given no jurisdiction, but to whom he hath given Office.] But 1. Christ (it seemes) hath divided the Key of Office, from the Key of jurisdiction ; for hee hath given no jurisdiction to Deacons. 2. You should have said, and your scope required it, Christ hath given to none the Key of Order or Office, but to whom he hath given the Key of jurisdiction, but that had contradicted your selfe in the instance of Deacons : [Concerning whom (say you) our Lord spake nothing of jurisdiction, page 6.] Now is it not as strange, that there should be an Office in the Church, without some jurisdiction ; As that there should among the Prelates, bee jurisdiction without an Office, at least, instituted by Christ ? as it was in Chancellors, Commissaries, &c. Nay, is it not as strange that there should be Authority, that is, jurisdiction, to binde and loose, in those that have no Office at all ; as there is in the people in your way ; as that there should be an Office without jurisdiction ? And now I leave you to consider, whether of these Distributions is most consentaneous to the truth.



### CHAP. III.

#### Of the Subject of the Key of Knowledge and Order.

**S**o we first tell us in generall ; [That as the Keyes be divers, so are the Subjects to whom they are committed divers.] But this is very doubtfull and disputable ; because at first, all the Keyes were given to Peter at once, and therefore one subject may possesse them all : And sure they all meet in Pastors, every one of them hath all the Keyes ; of knowledge and of power ; of Order and jurisdiction, according to the old distribution, and perhaps in yours also. As the Apostles had all the Keyes by your confession ; [They might exhort as Pastors, teach as Teachers, rule as Rulers, receive and distribute the oblations of the Church as Deacons :] So, I see no reason, but every Minister of the Gosspell hath virtually in him all the same power and Offices : And if they be since divided into more hands, for ease and Order, yet the subject is primarily but one ; and for the diversity of subjects of the Keyes, it concernes them who plead it, to make it good by Scripture. Vpon this reason, there are some, who as they question the Office of a ruling Elder, having 1. no direct or expresse institution for it in the Scripture, 2. No instance of any such, that

that ruled, and were not also *Pasters*. 3. Nor doe you say, That *Peter* received the *Keyes* as a *ruling Elder*, but as a *Paster*: so they would not yeeld the Office of the *Deacon*, but that they finde expresse instituted of it afterwards by the *Apostles*. But I will not multiply controversies, but come to your particulars.

1. [The Key of knowledge or which is all one, the Key of faith) belongeth to all the faithfull, whether joyned to any particular Church or no.] But 1. Then one of the *Keyes* of the Kingdome of Heaven belongs to *women*, yea to *Infidels*; When God gives them *Faith*, [he gives them a Key to receive Christ, and to find an open doore to enter into the fellowship of the Church.] But sure the Apostle *Peter* did not represent *Infidels* when the *Keyes* were committed to him. 2. The *Keyes* (you said) were given to the Church; but now you say they are given to some before they enter into the Church. But I pray, Sir, is not he entred into the Church, who hath received Christ, and makes profession of his faith? Yes, you may say, into the *mysticall Church*, but not into a *particular church-fellowship*. I answer, he is entred also into the generall *visible Church*, by profession of his faith; to which Church, we thinke, the *Keyes* were first given, and after, to the particular Church. But you have so long dreamed of a *particular Church*, to be the first and only instituted Church, that you seeme to forget the *visible generall Church*, and indeed, to call it a *Chimera*. This, we thinke, you learned from your Cousins, if not your Brethren, the *Brownists*. Heretofore, in Scripture language, so soone as men beleaved, and professed their faith, they were said, to be added to the *Church*, not to a *particular Congregation* (for so some were never added, for ought we know, as the *Eunuch*, and some others) but to the generall *visible Church*. And I pray, what *Key* was it that opened

opened the doore to enter them into the Church : Was it the key of their owne particular knowledge or Faith ? or the key of preaching, viz. the key of knowledge in the Ministers of the Gosspell, and not in themselves ? You say here (which is the truth) that [they find an open doore to enter into the fellowship of the Church:] which is passively, to be capable to be admitted into the Church, and not activily, to open the doore to themselves.

2. [The Key of Order, belongeth to all such as are in Church order, whether Elders or Brethren.] But this is doubtfully spoken in a double respect: 1. What you meane by Order as afore. If Order and Office be all one (as you seemed to yeeld) then the key of Order belongs not to the Brethren at all, but to the Elders, who are in office. If Order be taken for orderly carriage, or, (as you your selfe speak in this very Paragraph) For [orderly subjection, according to the order of the Gospell] it is just nothing to the power of the Keyes: For keyes imply an active power, orderly subjection is morally passive. 2. It is also doubtfull, what is meant by Church in this place: If it be taken for the generall visible Church, that hath nothing to doe with the power of the keyes, which are committed (say you) to the particular Church: If for the particular Congregation, it is then doubtfull still. For it may be asked, what power have the Brethren in Church Order, in the keyes of Order, more than one not yet in Church Order? Your selfe speake confusedly here, in my judgement, when you say; [Every faithfull soule that hath received a key of knowledge (you should rather say, knowledge, by the key of preaching) is bound to watch over his Neighbours soule, as his owne, &c. non ratione ordinis sed in tuitu charitatis; Not by vertue of a state or order which he is in (till in Church-fellowship) but as of common Christian love and charity; one in Church-

*Order, is bound to doe it in both respects, &c.] But 1. A Christian of no particular Church as yet, is in a *Church Order*, with respect to the generall *visible Church*, (or else what differs he from an Infidell?) and so is bound to watch over his Neighbour, not only by vertue of common *charity*, but of that *Christian Order*, wherein he stands. 2. Nay, an Infidell is bound, *in tuitu charitatis*, by vertue of common naturall love and charity, to watch over, and admonish his brother: and is a Christian (not yet in *Church Order*, as you call it) bound no more than he, to watch over his brother? If he be, (as he is, by a nearer relation unto the mysticall body, and *visible Church of Christ*) then he is to doe it, by vertue of his Order, or state of Christianity: If he be not, what differs he from an Infidell? It was a morall Law, *Lev. 19.18.* [ *Thou shalt not hate thy brother, but rebuke him, &c.* ] Which Cain despised, when he said; [ *Am I my brothers keeper?* ] Surely it is want of *naturall charity*, not to watch over a brother, that is not in *Church Order* as you meane it. And it is not becomming a Christian to say: [ *A Christian in Church Order is not to watch over a brother not in Church Order, ratione ordinis, but only in tuitu charitatis:* ] He is bound to doe so for an Infidell, and is he bound no more to a Christian? Suppose one in your *Church Order*, see a Christian not in *Church Order*, walke unorderly; is he not bound to admonish him, by that royall Law of *Church Order*, *Mat. 18.1.* And if he will not heare him, to take two or three more; and if he will not heare them, to tell it to the *Church*; and afterwards, to walke towards him, as God directs the *Church* to order it? Hath Christ ordained no better remedy to reclaime a Christian, not in *Church Order*, than to reclaime an Infidell? But further: An *Officer*, or one in a superior *Order*, by reason of his *office*, is bound to watch over*

over his brothers soule, not only *in tuitu charitatis*, but also *ratione ordinis*. Is a brother bound as much as he? or he no more then a brother out of *office*? Againe, a *Deacon* is in a superiour Order, by reason of his *office* (as you speake here of *Elders*) in what different respect is he bound to watch over his brother? no otherwise then a brother out of *office*? Truly then it is all one in your way, to be in an *office*, and out of *office*. And this is the way to banish, if not Christian, yet *naturall charity* out of the Church: And it is observable, that since this *new Church-fellowship*, and *Church covenant* hath been set up, *charity* is growne very cold, and some of them have been heard to professe [*they had nothing to doe with an offendour, not of their owne particular Church-communion:*] And doe indeed account all not of their way, little better than *Infidels*, or as they speake *without*; and in a manner say with *Cain*, *Am I my brothers keeper?* Never was there so little *charity*, so much *scorne* and *contempt* of all not in their owne way, as is found in them that professe themselves the *only people*, that have found *the way of Christ*, though in severall *Sections*.



## CHAP. IV.

## Of the Subject of Church-Liberty.



*His Key is given to the Brethren of the Church;* for so saith the Apostle, *Gal. 5.13.* *Brethren you are called unto liberty*] Concerning the vindication of that Text enough hath been said above. Be-

fore you come to the particulars of their *liberties*, you Rhetoricate a little, to make it more passable. [As in the commonwealth, the welfare of it stands in the due ballancing of the liberties or priviledges of the people, and the authority of the Magistrate : so in the Church, the safety of it is in the right ordering of the priviledges of the Brethren, and the ministeriall authority of the Elders.] All this is granted : But the right ballancing of either, lyes not in the multitude of the people, as having any immediate influence into the government of Church or State : For then the government of both were *Democraticall*. But as in our State, the ballancing of the priviledges of the people, and the authority of the Magistrate supreme, lyes in the authority of the Parliament ; where there are *Knights* and *Burgesses* representing the people : so, I thinke it is in the Church ; the ballancing of the *Brethrens priviledges*, and the *Ministers authority*, seemes to lye in the *Ruling-Elders*, who are the representatives of the people. But take away this *ballast* or poise of the government, and it will be either *absolutely Monarchicall*, and so easily *Tyrannicall*, or else *Democraticall*, and so lyable to *Anarchy* and confusion, as experience shewes us, in the *Papall* and *Episcopall* tyranny, and the *Separatists Anarchy* ; the two extremes before observed. But let us take a view of the particulars. Their *Liberties* are ;

1. [To chuse their owne Officers : so *Acts 1.* and *6.* and *14.*] In generall I answer thus : The election of the people, was no more but a designation, or propounding the persons, and presenting them to the Apostles, not by way of *vote* or suffrage, but by way of desire, if they were found fit, to have one or some of them ordained. But this is little or nothing to the power of the *Keyes*. That place *Acts 1.* was an extraordinary case, wherein the people had little or no hand : For *1.*

For 1. they were confined to some sort of men, that had conversed with our Saviour. 2. They propounded two, it was not in their power so much as to nominate the particular man. 3. The Lord himselfe determined it, and not the Apostles, much lesse the people ; As for that word, *oνυματιζειν*, stood upon, it cannot be properly taken, as if they by their votes or suffrages, had constituted or ordained *Mathi* as to be an Apostle, but barely thus : Seeing God had chosen and ordained him, they accepted him by an orderly subjection to the revealed will of Christ. For the second, *Act 6*. It was expedient, that the people should at least have the nomination of their Deacons, because better knowne to them, and so better to be trusted with their owne stocke. But they did but nominate or present the men, they did not ordaine so much as a Deacon ; [Looke you out seven men, whom we (marke it) may appoint, or ordaine to this busynesse.] It is never found in all the New Testament, that ever the people ordained or imposed hands upon any Officer; which makes me wonder at the liberty taken by Separatists, and allowed and practised by your self; [*I that the Church or Brethren without Officers, may not only elect, but ordaine and impose hands upon their highest Officers.*] As for the third place, *Act 14.23*. The word cannot be well rendred: [*They ordained them Elders, chosen by lifting up of hands :*] For it is not to be referred to the people, but to *Paul and Barnabas* : who surely did not ordaine Elders by lifting up, but by laying on of hands. And so taken, it excludes the people ; for the Substantive to *χριπολοντας*, is *Paul and Barnabas* : If they chose the *Elders* by lifting up of hands, then the people are excepted, not only from ordination of their Officers, but from election too, by this Text. But further : some of your Brethren hold, that election is the chiefest peece of a Mini-

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sters calling, and ordination, but a complement to the solemnity of it : And if so, the people doe ordaine them as well as elect, and thates more then a liberty, even as full authority as the Brownists give to the people : Your selfe doe acknowledge some where, that [Ordination is a worke of Rule,] way,p.48.

45. And yet you say also, [That the Brethren may ordaine their Officers,] Therefore the people have more than a key of Keyes, p. id often. liberty, they have a key of rule and authority ; which yet againe you doe reserve as proper to the Elders. Consider how ination & diction line indif- idly to all presbyters. you can reconcile the contradictions. That the people have a liberty, justly to except, or rationally, to approve of their Officers, is granted ; but this is (I still say) nothing to the way,p.49 power of the Keyes, which consists in Ordination of Officers chosen, not in the election of Officers to be ordained.

2. The second liberty of the people is, [To send out messengers for the publicke service of the Church, Phil.2.25.] This may be granted a liberty, but nothing to the power of the keyes : People may assent to, or approve of the reasonable choice of messengers to be sent forth, just as poore Cottiers in the Countrey, that have no votes in the election of their Knights and Burgesses, have yet a consent and approbation to send them to the Parliament.

3. A third Liberty : [To accept against such as offer themselves to communion, or unto the seals of it, Acts 9.26.] This is nothing more to the power of the keyes, than the former. Any woman may in a scandall, except against any that offers to partake of the Sacrament, by way of information to the Officers, yet hath no interest in the keyes.

4. A fourth : [To joyne with the Elders, in inquiring, hearing, judging of publick scandals, so as to bind notorious offenders under censures, and to forgive the penitent.] If this be not æquivocally spoken, it is certainly more then a liberty.

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That they may enquire for their own satisfaction, and heare by way of presence, is a liberty not to be denied. But if you meane any more, it is more then a liberty, an act of rule and authority. Heare your owne words, spoken with respect to Bishops, but will better fit our purpose : [If the Holy-Ghost had appointed the people to any share in the keyes, he would have appointed them also some eminent worke. But what shall that be ? Shall it be Ordination ? Why that is a work of Rule : The way, or shall it be hearing accusations against Elders, and censuring them accordingly ? Why that is a worke of Rule also.] Let me adde, shall it be judging of publick scandals, so as to bind notorious offenders under censure ? Why, that is a worke of Rule also. And consider now, whether they have not a key of authority, as full as the Elders themselves. If you meane a judgement of discretion only, which all the multitude have at an Assizes, it is just nothing to the purpose ; a stranger, none of the Congregation, a woman, an heathen may doe as much. But you say, [The Apostle alloweth to all the Brethren a power to judge them that are within, 1 Cor.5.22.] But either this is fallacious ; There was a power in the Church of Corinth, to judge those within ; ergo, this power was in the people, or else it is false, if meant of authoritatiue judgement ; or if only a judgement of discretion, it is quite besides the question. But you fearing an objection, prevent it , to judge is an act of Rule, which is proper to the Elders : you answer, [There is a judgement of discretion ; As in the Iury it is an act of their popular liberty, in the Judge an act of judicall authority.] To this I have many things to say : 1. A judgement of discretion will not serve your turne ; for that (as I said) is common to all the people at an Assizes ; and that is common to women, and heathens, if present, at your Consistories ; and if this be all, what difference is there between

between the judgement of a woman, an heathen, and of one of your Church-members. 2. The judgement of the *Iury* is indeed an act of popular liberty ; but not of their liberty, more than of those that are not of the *Iury*. For I aske, why are not all the rest of the people, whom it concernes as much as those twelve men of the *Iury*, admitted to the same judgement with them ? Are not they wronged in point of popular liberty ? would not you say, [The Brethren not admitted to the bearing and judging of an offendour, were wronged, if only twelve of the Congregation were designed to heare and judge him.] 3. The judgement of the *Iury*, is more than of discretion (so all by-standers judge) even of authority, in some degree and kind, though not compleat : For they condemne, or acquit the party, which all the rest together cannot doe. 4. The Judge, I take it, may not condemne who they acquit, nor acquit whom they condemne, (except by a speciall indulgence) and thatts farre more than a judgement of discretion in the *Iury*. If it be so with the Brethren here (as the Epistolers say it is) certainly they have more than a judgement of discretion : But your selfe say as much ; you give the Brethren, not only joyned with their Elders, but without any Officers at all, full power to censure offenders : Remember your owne words ; [As for mutuall instruction, and admission, election, and ordination of officers, opening the doores of the Church, by admission of members, and shutting the same by Church-censures : These things they may doe (if need be) without Officers : yea, and if all their Officers were found culpable, either in hereticall doctrine, or scandalous crime, yet the Church hath lawfull authority to proceed to the censure of them all.] If this be not as full or more authority than the Elders have over all the Brethren, I profess, I understand nothing in this controversie : yet this I understand, that you speake

The way, p.  
5, 101.

Speake cleare otherwise sometimes ; denying the Brethren any rule or authority, reserving it only to the Elders : As if you meant no more, but that the people did but yeeld consent to the judgement of their Elders, by obedience to the will of Christ, and many such like words. 5. But to the point in hand : The Jury then doth not represent the Brethren, but the Ruling Elders ; which ruling Elders stand in stead of all the Brethren, as the Jury doth in stead of all the people ; and so the priviledge of the people is saved. Otherwise, all the people should be of the Jury, as all the Congregation are allowed by you, and others, to be Judges of the offender. And the truth is, it is a liberty or priviledge to the party that is arraigned, that he may be judged by his Peeres ; It is not a liberty of the Jury : So it is a priviledge for any accused brother, that he shall be tryed and judged by his Peeres, the ruling Elders : It is no priviledge of the rest of the Brethren to be his Judges ; as it is no priviledge of all the people at the Assizes, that they may claime a place in the Jury. 6. That which you adde, that there is great difference between the Judge and Jury : [For (say you) though the Jury have given up their verdict, yet the malefactor is not therupon legally condemned, much lesse executed, but upon the sentence of the Judge.] This being rightly paralleld, will make against you: so, though the ruling Elders (representing the people,) give up their votes and judgement ; yet the party is not excommunicated, but upon the sentence of the Pastor. And indeed, the Jury rather seeme to acquit or condemne, than the Judge ; he doth but pronounce the sentence, as they have adjudged it: so the ruling Elders, being more in number, by votes determine the cause, which is pronounced by the Pastor, and so the paralell is faire and full. But that all the people at the Assizes should give up their verdict, as well as the Jury, is not

in practise in the Common-wealth ; and so spoiles the parallel of the votes of all the Brethren in the Church. And yet you persist to say : [The whole Church may be said to bind and loose, in that they consent and concurre with the Elders, both in discerning it to be just, and in declaring their judgement, by lifting up of hands, or by silence, and after, by rejecting the party, &c.] Just as all the people at an Assizes, may be said to condemne or acquit, because they consent with the Judge and Jury, both by discerning it to be just, and in declaring their judgement, by lifting up their hands, or by silence, and after, by rejecting the party. But what if the people doe not consent (as discerning it not to be just) nor will reject the party ? Is he then acquitted ? Thus it must be, or it holds not proportion with the case in hand : For if the Brethren doe no more but approve and execute the sentence of the Presbytery, this is just nothing to the power of the keyes, intended to be given them, and is a meere passive priviledge. And that you may see your owne inconstancy, consider what you say elsewhere, page 11. [The Brethren stand in an Order, even in an orderly subjection, according to the order of the Gospell page 15. They give consent, in obedience to the will of Christ, page 37. They (the people) discerning the light and truth, readily yeeld obedience to their overseers, page 41. That they may consent to the judgement and sentence of the Elders.] Had you kept your selfe constant to these expressions, you had both preserved the truth of the Gospell, and the peace of the Church.

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And now for a conclusion of this section ; Let me urge you with an argument of your owne, against Episcopacy. page 39. [Hierome sayes, the Churches were governed by the Common councill of the Presbyters]\* The Prelates evasion is, [By their counsell asked, not followed :] You answer:

This

This would imply a contradiction to Hieromes words : For in asking their counsell, and not following it, the Bishop should govern the church against their Council, which is a contradiction.] So say I : The Church (say you) is governed by the consent of the Brethren : I aske, whether you meane their counsell and consent asked only, or followed also. If the latter, then the Brethren have as full authority with the Elders, as the Presbyter, had with the Bishop : If the former, it is a contradiction, to say, The Church is governed by the consent of the Brethren, and yet is governed against their consent ; so that the question clearly stated is this : [Whether the Brethren have such concurrence and consent, as that they have a negative vote or casting voice :] If they have, its that popular Anarchy, of you know whom : If not, its nothing to the power of the Keyes. Only, let me but remember you what elsewhere you say, concerning the peoples power in government of the Church : [In case the Officers doe erre, and commit offence, they shall be governed by the whole body of the Brethren ; though otherwise, the Brethren are bound to obey and submit to them in the Lord.] How you can reconcile these things I know not.

But now you propound a sad question : [Whether the Church hath power of proceeding to the utmost censure of their whole Presbytery.] Before I take your answer, I observe 1. That you might have made the question also, whether the Presbytery hath power to proceed to the utmost censure of the Church, and the Brethren the Epistolers, resolve both negatively, Epist.p.4. 2. That you suppose here, that the Church may proceed to some, though not to the utmost censure of their Presbytery ; and that (as you would seeme to deny it in your answer, so) is more than liberty, it is a great degree of Authority, not only over one of your members,

The way,  
p.100.

but over your Overseers : And now I shall view your answer.

1. Answ. [It cannot (say you) be well conceived, that the whole Presbytery should be proceeded against, because some, a strong party perhaps, will side with them, and then the Church ought not to proceed, without consulting with the Synod.]

Reply. But 1. this is besides the question, which supposes the whole Presbytery, and the whole Church opposed ; and so your answer may seeme to intimate, that if none did side with them, the Church might proceed against them, and that to the utmost censure ; but only in a *dissension* of the Church, they may not. 2. If in any case, they ought not to proceed, doth not this destroy their *independency*, if they must fly to a *Synod* ? No (say you) they ought only to consult the *Synod*. But if the *Synod* have no power to determine, and censure, they are still but where they were. What if the Presbytery or Church will not submit to their determination, or *Declaration* ? (for it is no more) what remedy hath the Church against their erring, hereticall, scandalous Presbytery ? If the *Synod* have a power of censure, then againe you destroy your *Independency* : No ; [The Church may withdraw from them:] So they might before they consulted the *Synod* ; nay, they were bound to doe it in your way, without consulting the *Synod*. But you may call to mind your former thoughts. In your other Tract, you give them full power [to censure their Officers without any Officers,] as hath more then once been said above.

And thus your second answer is also answered already. You say, [Excommunication is one of the highest acts of Rule, and ergo, cannot be performed but by some Rulers,] Yet you contradict this flatly, in your other Tract, when you say ; [In case of offence given by an Elder,

or by the whole Eldership together, the Church hath Authority, (marke that, Authority, which in this Booke you oft deny) to require satisfaction of them ; and if they doe not give due satisfaction, to proceed to censure according to the quality of the offence.] And yet (which is strange, me thinks) here you resolve the cleane contrary : [The Church cannot excommunicate the whole Presbytery, because they have not received from Christ an office of Rule, without their Officers.] But now if this reason be good, then on the other side it might seeme reasonable ; That the Presbytery might excommunicate the whole Church Apostate, because they have received from Christ an office of Rule, without the Church : No, say you, [They must tell the Church, and joyne with the Church in that censure.] But this is to say and unsay : For if the Church must joyne with them, then the Church hath received some peece of an Office of Rule, which was before denied : If you say, they have not received any Office of Rule, without their Officers ; This may imply, that with their Officers they have received an Office of Rule, which all this while you have seemed to deny, allowing them a Liberty, but no Rule or Authority. And whereas you say ; [They must tell the Church, but that cannot be, when the Church is Apostate :] I rejoyn, this makes it reasonable to me, That there is another Church, to which they must tell the offence, by way ofappeale ; or else, both an erring Presbytery, or an Apostate Church, have no remedy to recover them, instituted by Christ ; and so the Church, a multitude, or a Presbytery, is not so well provided for, as one particular member.

But you have found a remedy ; [The Church wants not liberty to withdraw from them.] Is not this even tantamount with excommunication ? Is it not the execution of that

he Keyes,  
7.

Sentence to withdraw, especially in your way. *Excommunication* is the contrary to *communion*. Now how doth the Church communicate their Elders? Take your owne words: [As they set up the Presbytery, by professing their subjection to them in the Lord: so they avoid them (that is, in sense, excommunicate them) by professed withdrawing their subjection from them, according to God.] And this is as much as any people doe, or need to doe, to persons excommunicate; unlesse you grant them a power to the very Act and decree of *excommunication*; which as you have clearly done in your other Tract, so you doe here, giving them a power more than Ministeriall, even a *Kingly*, and more than a *Kingly* power, when you say; [They rule the Church, by appointing their owne Officers, and likewise in censuring offenders, not only by their Officers (which is as much as Kings are wont to doe) but also by their owne Royall assent, which Kings are not wont to doe, but only in the execution of Nobles.] Satis pro imperio.

5. *The last Liberty of the Church, is Liberty of communion with other Churches, which is seven wyes exercised, &c.*] To this I say in generall: This is rather *communion of Saints*, than *communion of Churches*; because in your way, every Church is *independent*, and hath no Church-state, in relation to any, but its owne members. We suppose this *communion* is the liberty or priviledge of every Christian, by vertie of his interest in the generall visible Church, and not by any peculiar interest in a particular Congregation. He that is a professed Christian, and baptiz'd, hath a right to all the Ordinances of God, where ever he find them; As of old, he that was a *Citizen of Rome*, or so borne, was a freeman, through all the Romane Empire, and enjoyed the priviledges of a *Roman*. A Christian is a free *Denizon* in any part

part of the Christian world ; [ *A Citizen with the Saints, and of the household of God, Eph. 2.19.* ] And this to me seemes reasonable upon these grounds : 1. Because every Christian, not yet in a particular Church, or Congregation, is at liberty to joyne himselfe to any Church, tyed by no obligation to one more than another. 2. Because it is lawfull for any member of a particular Church, upon just reasons to leave that Church, and to joyne himselfe to another, and nothing can hinder his removall or communion with another Church, except he be scandalous, &c. 3. It was the custome of the first times, before Congregations were fixed, to adde them to the visible Church, were their number lesser or greater, and give them communion in all the Ordinances of Christ. 4. Because the whole visible Church is but one City, one Kingdome, though for orders sake, divided into severall Corporations. It is not so in *civill respects*; A *Citizen* of one Corporation, cannot goe and set up *trade* in another, because they have their severall *Charters* : But in the *City* of God, the *Kingdome* of Christ, there is but one *Charter* for all ; and no more is required to admit a man a *member* of any Congregation, but that he professe himselfe a Christian, and live accordingly. Your *New Covenant* to tye men to your *particular Church*, that he may not remove, without a generall leave, will, I feare, prove a snare and a *tyranny*, worse than yet we can imagine.

1. But come we to your particulars : [ *First, by way of participation of the Lords Supper, the members of one Church comming to another Church, &c.* ] But 1. Why doe you instance in this *Ordinance* only ? Have not their children occasionally boorne there, a liberty also of *Baptisme* ? The rather, because *Baptisme* is not administred with respect to this or that Church, but to the generall visible Church : Unless

Where neither  
of the parents  
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upper ; there Unlesse you hold, that a man or childe is baptizied to no  
eir Infants Church, but that particular, and an Infidell to all the rest.  
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Yet some of your brethren will hardly baptize a childe of  
any, but a member of their owne Church, which is next  
doore to *Anabaptisme*. 2. I aske by what power of the keyes,  
doe your *Pastors* admit a member of another Church, to par-  
take of the *Lords Supper*, in yours ? Or in what relation doth  
your *Pastor* stand to that member of another Church ? You

say, *Pastor* and *Church* are relates, and he is a *Pastor* to none  
but of his owne Church : Either then, to administer the  
*Lords Supper* to a member of another Church, is no *Pastorall*  
act, but may be done by a *gifted brother* : Or else, a *Pastor*  
and his *Church* are not so relates, but that he is a *Pastor* be-  
yond the limits of his owne Congregation, which yet you  
doe deny. 3. You are also very sparing in granting this li-  
berty : For you adde ; [In case, neither himselfe, nor the  
*Church from whence he comes*, doe lye under any publicke of-  
fence.] But what if that party be free from the guilt of that  
offence ? Shall the innocent suffer for the nocent ? what  
charity, what justice is in this ? 4. But your reason I like very  
well : [For we receive the *Lords Supper*, not only as a Seale of  
our Communion with the Lord Jesus, and with his members in  
our owne Church, but also in all the Churches of the Saints :] Whence I inferre, then it is not any favour dispensed by  
you, to a member of another Church, but a dignity or privi-  
ledge, common to every member of that body, by vertue of  
that membership, and not with respect to his particular  
*Church* membership. And I pray, is not *Baptisme* also a  
Seale of our Communion, with all the members of Christ's  
body ? Why then may you not admit the children of the  
members of any Church, to be baptizied by your *Pastors*,  
upon just occasion, as well as to admit the parents to the

*Lords*

Lords Supper? Nay further: If the *Sacraments* be Seales of our *communion* with all the members of Christ, why doe you not admit any *true Christian*, and his children, to the *communion* of the *Sacraments*, though they be not as yet admitted members of any particular Congregation? How dare you deny any *member* of that *Body*, *communion* with its fellow-members, when it hath *union* and *communien* with the *Head*? Consider it.

2. A second way of your communion of Churches, is, [By way of recommendation as Paul in the behalfe of Phoebe, &c.] But this is so farre from being any part of the power of the Keyes, that it is a *duty*, which a Church or party owe to any Christian that is godly, not by vertue of any particular Church-membership, but by the common interest of Christianity; yea, by the common right of *humanity*, even to an honest *Heathen*, according to the ninth Commandement, which requires us, to *beare true witnessesse to our brother*, if we be thereto required. The letters are only declarative, of the good behaviour of the party, occasioned to remove to such a place. Was this (thinke you) a part of the power of the Keyes, delivered to Peter, and the rest of the Apostles? Besides, if there be any vertue in these letters, to admit a member into *communion*, is there not a like vertue in them, to excommunicate one ungodly? And if these letters di-missory have power to admit a member of one Church, to be a member of another, without any new covenanting, have they not the like power to admit the *Pastor* of one Church, to be a *Pastor* of another Church, without any new Ordination? which yet, I beleeve, you doe not practise.

3. [By way of Consultation; and 4 by Congregation into a Synod.] But what is all this to the power of the Keyes? If upon *Congregation*, and consultation of other Church-Officers,

Officers, there be not a binding power, it is rather a *latch* of a doore, which may be opened and shut at any bodies pleasure, than a *Key* to let in, or locke out with any Authority. But of the power of *Synods* more hereafter.

4. A fifth way is: [*The liberty of giving and receiving mutuall supplyes one from another; gifted men, or benevolences, &c.*] I conceive first, these are rather duties of common charity, than of Church liberty, or any power of the Keyes: And I desire to know what those *gifted men* were, that the Church of *Antioch* sent to other Countries? Were they not *Apostles*, or *Prophets*, or *Teachers* in Office? Then they were *Pastors* or *Teachers* by Office, before they were sent, before they were elected or ordained by the Churches to which they were sent. Thereupon it followes, that a *Pastor* or *Teacher* (because you may say a *Pastor* relates to his owne flocke) a *Teacher* (so was *Barnabas*, *Acts 13.1.*) is a *Teacher* to the *generall visible Church*, not to the *particular Church* only, as you hold. And then againe, a *Teacher*, quâ *Teacher*, may preach to another Church, and convert *Heathens*; and not as a *gifted brother* only, as you sometimes speake.

A sixth way is, [*By way of mutuall admonition, when a publicke offence is found amongst them: One Church may send to admonish another, and if that Church will not heare, take two or three other Churches; and if not heare them, then withdraw &c.*] This admonition is a *duty* of every brother, at least of every Christian, as a Christian, and no power of the Keyes at all: And let it be considered, that the place, *Matth. 18. 15,16.* doth not make the admonition of one or more brethren, any power of the Keyes, but a *duty* only concerning every man, in order to the censure of the Church: But if one or more Churches may proceed with a Church-offending,

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offending, as private persons with an offending brother; why may they not take the third step, as the 1<sup>st</sup> remedy, to excommunicate her, being obstinate, as the Church doth an obstinate brother? No; [Because the Churches are all of equall authority:] But so are all the members of a Congregation of equall authority, yet the whole may excommunicate him: And if there be as much Church-communion between Churches, as there is between members of a particular Congregation; I see no reason, why many Churches assembled in a synod, may not as well excommunicate an obstinate Church, as a Congregation, a particular member. If you deny excommunication of a Church, others will (and doe) deny excommunication of a member, and say, non-communion, or withdrawing is as much as can be done. And if you say, the Churches may withdraw communion; I demand, first, what is that in effect, but excommunication, wanting only a Synodicall Decree; yet page 25. you say, [A Synod hath power to determine, to withdraw communion from an offending Church:] And is it any more in the excommunication of an offending brother? They doe but determine all shall withdraw communion from him. This is therefore but a meere Logomachie.

6. The last way of Communion of Churches, is, [by way of propagation, or multiplication of Churches:] But i. This is rather a division of Churches, than either propagation, or multiplication: For these very Churches were before all one Church, now only divided into two. The Apostles and the first Planters, did not then propagate Churches; but went into places, where no Churches were, no Christians, and there gathered and multiplied Churches. We have enough of this division of Churches, (since you may set up), but little of the propagation or multiplication primitive

tive and Apostolicall. For I pray Sir, tell us, next time you write over, how many Churches have you multiplyed amongst the Indians in New-England ? Not one, that I ever heard of: You have divided Churches indeed, from old England, but propagated none. And our Brethren at home, how many Churches have they divided and distracted since their returne, but have multiplyed none ? If some new Teachers should arise in New England, and gather (or rather steale) some members out of every of your Congregations, would you call this multiplication of Churches, or rather division ? Had you gone into New England, and sent out your Pastors, (who are by calling, spirituall Fathers) to convert Indians, (as was pretended) or our Brethren here, gone and sent into Wales, and other parts, little better than heathens, and converted them, and had gathered them into Churches, this had been a propagation of Churches indeed. But this they doe not, nor will doe, nor well can doe : For their opinion is, (and yours too in New England) that no Pastor is a Pastor to any, but his particular Congregation : so their Pastors are only Nurses to give sucke, not spirituall Fathers, to propagate and beget children to God and his Church. That they leave to every gifted brother, to raise up seed to their Brethren, and not to themselves. For if once the children be borne, and a little growne up; then these (Fathers in Law) take them up, or rather steale them from them, who have spent their strength in begetting, and breeding them, travelling in paine, till Christ was formed in them. But if a Pastor and flocke be relates, is a Teacher so too ? They may doe well then to send Teachers to beget children for their Pastors ; lest it be said : [No man in Office hath any skill, or will, or power, to propagate but only to divide Churches.]

Againe, why doe you call this a power of the Keyes ; for a Church

Church to send out a Congregation (as an Hive doth a swarm) when they are too full? This is their liberty, not yours. They have power without you, to gather themselves together, and to enter into a Church-way, and to chuse their Officers, and doe all, as well as you had.

Lastly, if Pastors, quā Pastors, or Teachers, quā Teachers, are tyed to a particular Congregation, then cannot they propagate Churches; only gifted Brethren can doe that: And so gifted Brethren, not Pastors and Teachers, are the Successors of the Apostles: We thinke Pastors and Teachers are Officers to the whole Church, as the Apostles were; You will say, then they are Apostles: First, will you say your gifted Brethren are Apostles, because they goe abroad to convert and propagate Churches? Secondly, it followes not; That which made the Apostles differ from the Pastors, is delivered by your selfe, to stand in two things:

1. [That an Apostle had in him in all ministeriall power of all The Keyes, the Officers of the Church. 2. That Apostolicall power extended to all Churches as much as to any one.] But withall you say, [That this power conjoyned in them, is now divided by them, amongst all the Churches, and all the Officers of the Churches respectively.] I aske then, what Officer of the Church hath power to plant and propagate Churches? Your gifted Brethren are no Officers of the Church: I hope, Ruling Elders and Deacons are tyed as well to their particular Churches, as the Pastors and Teachers; ergo, it must fall upon the Pastors and Teachers, or there is no such thing now, as propagation of Churches. But take once more your owne grant in this Paragraph, where now we are: [Though the Apostles be dead, whose Office it was to plant and gather Churches; ye the worke is not dead, but the same power of the Keyes is left with the Churches in common, &c.] Marke, first,

you call it a power of the keyes, to plant and gather Churches, and an Office of the Apostles : But this power of the Keyes, this Office is not bequeathed to gifted Brethren, nor to Ruling-Elders, or Deacons ; ergo, it is left to the Pastors or Teachers. Next, you say, the same power of the Keyes is left with the Churches in common : You should say, with the Pastors or Teachers of the Church, or with the Churches indeed, but in the hands of her Officers : Otherwise, you make not only the brethren, but sisters too (according to their measure, as you speake) Fathers and Mothers [To propagate and inlarge the Kingdome of Christ, throughout all generations, as God shall give opportunity.] But were it so, yet then much more would it concerne the Pastors and Teachers (the Successors of the Apostles, if they have any at all) to propagate and inlarge the Kingdome of Christ, as God shall give opportunity.



## CHAP. V.

## Of the Subject of the Key of Authority.

**T**he Key of Authority or Rule is committed to the Elders of the Church, and so the Act of Rule is proper to their Office.] But, me thinks, you should have done well, to distinguish both of Authority and Rule, and also of Elders, preaching from those they call Ruling-Elders : For Authority and Rule may be distinguished; because

cause there is Rule in those that are called *Ruling-Elders*, but not Authority to preach and administer Sacraments : I would not have noted it, but that you confusedly reckon up the *particulars* of Authority and Rule, without distinction, what belongs to one sort of *Elders*, what to another ; As if they did equally belong to both.

i. The first is : [That which the *Elders*, who labour in the *Word and Doctrine*, are to attend unto chiefly, that is, the *preaching of the word, and the administration of the Sacra- ments.*.] For the first, [*the preaching of the Word,*] some of your *Brethren* say, that private *gifted Brethren* may proph- ecy, that is, preach, and others say they may baptize too ; who yet are denied power in ruling, as being not *Elders*, not Officers, to whom the *Act of Ruling* is proper : Indeed you seeme to deny *gifted Brethren* power to prophesie publick- ly ; but your *Prefacers* write, *Magister hic non tenetur*. Yet their owne resolution of the case, and their practise doth not well agree. They say, a *gifted Brother* may [*occasionally preach, not in an ordinary course.*] But we see, they doe it *ordinarily* and constantly ; witness all their *Lecturers*, their double and treble beneficed Lecturers ; and one who takes a *Benefice*, (but perhaps not the charge of soules, nor ad- ministration of *Sacraments*) where he constantly *preaches*. If you say, *They are Elders or Pastors* : I answer, they are so, to their owne *select Congregations*, but they are but as *gifted Brethren* to other Congregations ; for their principle is, [*Pastor and flocke are relates.*] which, if it be not a *fine delusion*, let the world judge. We deny not, but *gifted Brethren*, of such abilities as are fit for Office, for learning and judgement, &c. may for *approbation*, exercise their gifts. But we only note the difference of these *Masters* ; and that these of ours are nearer to *Brownisme* ; who by their con- stant

Christ sent  
me not to bap-  
tize, but to  
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stant preaching as *gifted Brethren*, countenance and encourage *private members*, supposing themselves gifted sufficiently to preach ordinarily; yea, and to administer the *Seales*, which as it is lesse \* than preaching, so also is annexed unto preaching, Mat. 28. as your selfe here speakes, and complaine of this practise, page 6.

2. A second Act of Authority common to the Elders, is, [They have power to call the Church together.] 1. You said before, Rule was an Act proper to the Office of Elders: Now you say it is common, you meane perhaps common to both sorts of Elders: But then you should have explained the difference, or resolved us, whether the *Ruling Elders* have equall power with the *preaching Elders* in this Act. For your instance of the Apostles, calling the Church together, *Act 6.2.* is but for one sort of Elders, and you bring nothing for the other. 2. Besides, to call the Church together, seemes rather a matter of Order, than of Authority: For one *Elder* of either sort, may be deputed to this worke. But if this be proper to Elders, what if the *Elder's* be all offenders, who shall call the Church together then? Truly, this power seemes first to be in the Church, in your way; who as they had power to gather themselves into one Body, without Officers, so much more, to call an Assembly of themselves. That of *Ioel 2.* for the *Priests*, is weakly alleadged: For it appeares not that they were called on, to call an Assembly, (but only to weep, v. 17.) it was rather the *Magistrates* Act to proclaime a Fast.

3. [To examine all, members or Officers, before they be received of the Church.] But this, according to your principles, is spoken to the whole Church, and so no proper Act of Elders. And expressely above, you made this one part of the priviledge or liberty of the people, to propound just exceptions

tions against such as offer themselves ; and if so, then also to examine them, page 13.

4. A fourth Act of their Rule, is, [Ordination of Officers.] But 1. This is too confused : What Elders doe you meane ? Preaching or Ruling ? Have the Ruling-Elders power of Ordination of Pastors and Teachers ? This, as it is without all president of Scripture, so it is against a Rule : [*The greater is blessed of the lesser;*] which cannot be by the Apostles Divinity. 2. This is no Act proper to the Elders, but common to the Brethren, by your owne judgement, if your minde be not altered since you writ, *The Way*, p. 50, 51. See it.

5. [To open the doores of speech and silence in the Assembly.] But 1. one Elder doth this; ergo, one Elder hath power and authority, not over the Church only, but over his fellow Elders also. 2. You take it from them presently in some cases : [*When the Elders themselves lye under offence, the Brethren have liberty to require satisfaction, &c.*] That is, the Brethren may open the doore, and begin to speake. And still you are confused, not declaring whether this power belongs to either sort of Elders, or both alike; especially your instance of the Rulers of the Synagogue, seeming to carry it to the Ruling Elders.

6. [To prepare matters before hand for the Church, and to reject causelesse and disorderly complaints, &c.] But doe not you hold, Mat. 18. 17. to speake of the Church of the Brethren, with the Elders ? then that place is impertinently alledged, to prove an Act proper to the Elders. 2 Have the Elders power to judge a complaint to be causelesse, and to reject it, without the cognizance of the people? why then have they not power to judge a complaint to be just, and to censure it, without their cognizance also ? Doe you not

intrench a little too much upon your peoples Liberty ?

7. [The Elders have authority in handling an offence, before the Church, both jus dicere, and sententiam ferre.] But all this, I thinke the Brownists yeeld, who yet give the chiefe, if not the only power to the people ; and give the Elders leave, sententiam ferre, to pronounce the sentence, as their mouth and Deputies. And you say : [They are first to informe the Church, what the Law of Christ is which is, jus dicere ; and then when the Church discerneth the same, and condiscendereth to it by consent, to give sentence.] But what if the people discerne it not, or condiscend not, that the sentence shall passe ? Then they may have power, jus dicere, which every understanding brother hath, but not sententiam ferre : A goodly Authority !

8 [They have power to dismiss the Church, with a Blessing.] To this I say little ; only I say, it is too confused, what Elders you meane, preaching or Raling : and then, I say, this is but a matter of Order, one only does it, and yet I thinke you will not say, he hath Authority over his fellowes.

9. [The Elders have power to charge any of the people in private, that they live not inordinately. &c. 2 Thes. 3. 6. &c.] This is very weakly alledged by a man of your strength : The Apostle speaks this to all the Brethren, the Thessalonians, yea, it may concerne women sometimes, to warne the unruly, especially being to be done in private ; and doe you bring this for the power of your Elders ? which sort of Elders doth it concerne to doe this, for neither are mentioned : Againe, the Apostle speaks not of charging or warning at all, but peremptorily bids them withdraw, v. 6. and to [note him by a Letter, and have no company with him, v. 14.]

10. [If the Church fall away to blasphemy against Christ, &c.]

&c. and no Synod hoped for, or no help by it ; The Elders have power to withdraw the Disciples from them, and to carry away the Ordinances with them, &c.] But 1. the case is mislaid ; for *Act 19.9.* the Jewes that there blasphemed, were not of the Church ; but only such as came to heare *Paul* preach, which an Infidell might doe ; but then this was no proper withdrawing, as a power of the Keyes : For what had *Paul* to doe, or the Elders with them that are without. 2. Suppose the whole Church fall away, what shall the Elders doe now ? They may not excommunicate them, you said above ; and if they may withdraw, thats no more power than the Brethren have of the Elders Apostate. 3. How can the Elders carry away the Ordinances from them ? For first the Elders cease to be Elders, when the flocke is separated, and ceases to be their flocke. Secondly, the Brethren may keep the Ordinances with them, and have power in your way, to chuse new Officers, to exercise the Ordinances ; and then what care they for their withdrawing, either themselves or the Ordinances ? 4. It seemes not justifiable, that Elders should withdraw, and carry away the Ordinances from a company of erring Brethren. The Prophets of old did not so, but continued still to preach, though the people were obstinate : For this is the remedy to cure their obstinacy, and so the Apostle directs,

*2 Tim. 2. 25, 26.*

In the close of this Chapter, you propound a question : [If the Elders have this power of Rule, how are they then the servants of the Church?] You answer by a similitude : [*A Queen may call her servants her mariners, to conduct her over Sea ; yet they being called by her to such an Office, she must not rule them in steering their course, &c.*] If such be the case between the Church and her Elders (as you say it is) I see little or no difference between you and the Brownists ; For they

## A Vindication

make the Church a Queen, and the Elders but her servants, called by her to such an Office ; to exercise the power of the Keyes in her name : You say here, [The Elders rule the Church from Christ, and so from their call; and above, sect. 7. The Church condiscending to the information of the Elders, what the Law of Christ is, it is a further act of the Elders power, to give sentence against the offender.] Just as the Mariner, when the Queene, who hath called him to that Office, tells him she is resolved to goe to such a place, puts her command in execution, by steering his course to that place.



## CHAP. VI.

### Of the Authority of Synods.

**T**N that you acknowledge *Synods* as an Ordinance of Christ, and set downe the causes of assembling Churches into *Synods*, we shall easily agree with you : The maine controverie is about their power. Concerning which you move three questions.

1. Q. What power it is they have received ; which you thus resolve : [Not only to counsell and give light, but also to command and enjoyne things to be beleaved and done.] But this (as

(as was noted in your Prefacers Epistle) is but an empty grant. For you meane it rather materially, than formally, by any Authority the *Synod* hath to bind them to obedience or censure : Yes, formally (you say) [from the authority of the *Synod*, which being an *Ordinance of Christ*, bindeth the more for the *Synods sake*.] But the great scruple is, what kind of Authority this is, whether it differ *specifically* from the power of a single *Pastor*, or of a *Congregationall Presbytery*, or only *gradually*, as a greater *testimony*; for so some of yours understand it : If in this latter sense, I see not how it can be called an *Ordinance of Christ*, or *authority* distinct from the Authority of one single *Pastor* : For he hath Authority *ministerially* to declare and command people, what God commands and declares to be his will, with all *Authority* : And this seemes to be your meaning ; for you say [A truth of the *Gospell* taught by a *Minister*, bindeth to faith and obedience, not only because it is *Gospell*, but also because it is taught by a *Minister* for his callings sake.] Now suppose 20, or 40, or more *Pastors* met together, teach and declare a truth of the *Gospell*; & enjoyne it to their severall *Congregations*, by way of a *Decree*; I aske what difference is there between this Authority of theirs, and the Authority of any one of them single ? If you say, none but *graduall*, then I say, they have no Authority as a *Synod*, but as *Pastors* : If you say, *specificall*, that is, *juridicall*, whereas a *Pastors* is but *doctrinall*, you yeeld the cause as we would have it. But then they have a power, not only of *decreeing*, which one *Pastor* hath not ; but also of *censuring* upon the disobedience of the people, which you will not easily grant. Againe, I think you take the *authority* of a *Presbytery* in a *Congregation*, to be an *Ordinance of Christ*, and to differ, not only *gradually*, but *specifically* ; And the *authority* of a *Pastor*, or *Teacher*,

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ble; but not  
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p 51.

or Ruling-Elders single. Now it may seeme strange, if a Synod be an Ordinance of Christ (as you grant) that a single Presbytery should have a juridicall authority, to decree and censure ; and yet a Synod, which is a Presbytery of Presbyteries, should have but only a doctrinall authority : You may rather deny Synods to be an Ordinance of Christ, and call them (as your Prefacers call the first Synod of the Apostles) a Consultation, or if you will, a Reference by way of Arbitration, for deciding of controversies, &c. Which the particular Churches (unlesse they bind themselves by promise) need not stand to, but may plead their owne Liberty. But (say you) [they have a power, (if they cannot heale the offenders) to determine to withdraw communion from them.] This power all the Brethren have, as to withdraw from their owne Elders, apostate : so from other Churches obstinate, against their admonitions. Or if you place any emphasis in the word (determine) that is, to decree a separation from them ; then you give them a juridicall power, which is æquivalent with the power of excommunication, whereof withdrawing is but the execution.

2. Q. [How far the Fraternity may concurre with the Elders in the power of the Synod.] You resolve it in 3 particulars : 1. [They have liberty to dispute their doubts among the Elders, Acts 15. 7. 12.] The place I thinke is much mistaken. The disputation, for ought appeares, was amongst the Apostles and Elders, before the Brethren ; not by the Brethren. And when in v. 12. the whole multitude are said to keep silence, it proves not that they did dispute : For 1. certainly that had been too much confusion, for a multitude to speake all at once. 2. Their silence now, argues not more but this ; they were quiet, or held their peace from

noise

As 21. 40, & 22.

noise or murmurings, usuall with multitudes, as at an Assizes; we feare it; they hearkened attentively. 2. [They had liberty to joyne with the Apostles and Elders, in appreoving the sentence, and determining the same, as the common sentence of them all.] That they had a liberty to joyne in approving the sentence, is no more than the multitude at an Assizes have to joyne with the Judge in approving of his sentence: But that they joynd in determining the same, as the common sentence of them all, is far more than the multitude have at the Assizes, and is as full Authority as the Elders have; And yet this you presently deny, when you say: [Yet the Authority of the Decrees lay chiefly (if not only) in the Apostles and Elders:] The Apostles and Elders did no more but joyne with James in determining the sentence, as the common sentence of them all. 3 [They had liberty to joyne with the Apostles and Elders, in chusing and sending messengers, and writing Synodall Letters, in the names of all.] If you meant no more than a *passive* approbation, it might be yeelded; but if you meane an *actuall*, or *active* concurrence, that they had not been valid without their votes and consent; its far more than *liberty*, as good *authority* as any the Apostles and Elders had.

*Obj.* But Elders in a *Synod* have no authority to determine any act to bind the Churches, but according to their instructions. You answer: [We doe not so apprehend it: For what need Churches send to a *Synod* for light and direction, if they be resolved afore hand, how far they will goe?] *Reply:* Here either you destroy the *liberty* of the Brethren, aforesaid, and give the *Synod* a binding power, which you seeme to deny; or else prevaricate in this cause. For according to your principles, the *Synod* hath no power to bind the Churches to stand to their *arbitrement* (for thatts the true power of your *Synods*)

*Synods*) under any penall censure ; only they may withdraw ; And then I returne you your owne words : [What need Churches send to a Synod for light and direction &c. if they be resolved afore hand how far they will goe ? ]

3. Q. [Whether the synod hath power to enjoyne things both in their nature and use indifferent.] You resolve it negatively.

1. [From the pasterne of *Synods*, Acts 15.28. who enjoyed nothing but necessaries, in nature or use.]

Sol. This is an Argument from Scripture, negative ; they did not here enjoyne any thing but necessities ; ergo, they had no power to enjoyne things indifferent : The consequence is naught. 2. [The Apostles are commanded to teach what Christ commanded ; ergo, if they teach more, they exceed their commission.]

Sol. This Argument is like the former : They were to teach what Christ commanded ; ergo, they might teach nothing else in things indifferent : They might teach nothing as a commandement of Christ doctrinally, in matters of *Faith* or *worship* ; but this hinders not, but they might enjoyne some things indifferent ; as they did forbid the use of some things indifferent in their owne nature ; viz. *blond*, and *strangled*. If it be said, those were not indifferent in their use, at that time : I answer ; There is nothing in the individuall, properly indifferent in the use ; because it falleth under some generall rules of Scripture ; and so is to be used or not used accordingly : The question therefore should be ; [Whether a Synod may enjoyne (or forbid) the use of a thing in its owne nature indifferent?] And then I should answer affirmatively, and defend my selfe by this very president of the Apostles, *Acts 15.* Who did forbid the use of some things in their owne nature indifferent : I would not therefore

answer :

answer: [Christ speaketh only of teaching such things which he had commanded, as necessary to salvation: ] But I would say, Christ speaks of matters of faith, or worship: That they should teach nothing to be beleaved, as a *Doctrine* of Faith: or practised as a part of Gods worsh p, but what he had commanded them. Otherwise the Apostles did goe beyond their *commission*, in teaching as necessary, to abstaine from bloud, &c. which Christ never commanded them, but rather forbade, in abrogating the Ceremoniall Law. And whereas you say; [The Apostle 1 Cor. 14.40. doth not at all enjoyne, nor allow the Church to enjoyne such things as decent, whose want or whose contrary is not undecent: nor such orders, whose want or contrary would be no disorder.] I answer: that for men to pray or prophesie with their heads covered, or with long haire, and women uncovered, were things in their owne nature indifferent (unless you make it necessary, as a morall duty, for men to pray or prophesie uncovered, and women *contra*; which no Interpreters upon that Text doe) and yet the Apostle enjoynes the *Corinthians* so to doe; ergo, the *Synod* may doe so too: And for your instance of preaching in a gowne; [A gowne (say you) is a decent garment to preach in, yet such an injunction (for Ministers to preach in a gowne) is not grounded upon that Text of the Apostle. For then, a Minister in neglecting to preach in a gowne, should neglect the commandement of the Apostle; which yet he doth not; for if he preach in a cloake, he preacheth decently enough] True, he sins not in point of *decency*; but supposing such a custome in a Church (as the custome was for men, amongst *Corinthians*, to preach uncovered, and the women to be convened in the Congregations) the *Synod* might enjoyne all the Ministers to preach in a gowne, (as the Apostle did enjoyne them to preach uncovered) and he that shall preach in a cloake,

cloke, preaches decently indeed, but not orderly ; and so sins against the Apostles rule of order, though not of decency. You so speake, as if there were only one Rule to be obserued, or two at most, in the use of things indifferent ; whereas there are at least five to that purpose : And by the same reason, that the Apostle enjoynes men to keep decency, he enjoynes to keep order ; and so other rules, concerning things indifferent. Doth not the Apostle complaine of disorder in the *Corinthians* preaching covered ? yet the contrary Order was not necessary, but in it selfe indifferent. The eating of things offered to *Idols*, was a thing in it selfe, before that decree of the Apostles, indifferent, *1 Cor. 10.25.* *1 Cor. 8.8.* yet was now forbidden : If you say, this was offensive to the Jewes, and ergo necessary *pro hic & nunc* : I answer, this reason made it necessary only, where such eating was knowne to be offensive , but the *Canon* made it necessary every where.

3. A third reason is taken (you say) from the nature of the [Ministeriall Office in Church or Synod: which is stewardly, not Lordly, and ergo, they may dispense no more injunctions to Gods house, than Christ hath appointed them.] I answer, its true, he may dispense nothing as an institution of Christ, but what he hath commanded : But yet a Steward may require of the Family, and enjoyn them the use of things in themselves indifferent, for Order and uniformity. As that all shall meet in such an hour, in such a place, to prayers, &c. So I thinke you doe in your owne Churches. It is indifferent to receive the *Lords Supper* at Morning or at Evening, yet some of you enjoyn it to be done at Evening. It is indifferent to baptize, in a river, in a paile, in a Font, in a Bason ; yet, I beleeve, you enjoyn one of these, and forbide the other. And whereas you say, [Christ in these things never provided]

provided for uniformity, but only for unity.] I answer: that the Apostle exceeded his commission, in enjoyning the Corinthisans uniformity, in their orderly praying or prophesying; yea, unity is much preserved by uniformity.

But you propound a question; [Whether a Synod hath power of Ordination or excommunication:] And answer 1. That you doubt it was not so from the beginning. 2. That if any such occasion should arise amongst you, you (in a Synod) should determine it fit to be done, but referre the administration of both, to the Presbytery of severall Churches.] So perhaps would the Presbyteriall Churches. But the question is, what is to be done, if the Officers of the particular Churches be dead, or heretical, who then shall doe those acts? Either the Synod must doe it, but that you refuse, or a Classis, or a Presbytery of another Congregation; but that you also deny, as having no warrant: Then it followes, the Brethren without Officers must both ordaine Elders, and excommunicate offenders; which you fully grant in the other Tract. But as clearly contradict in this, as is evident in the former Chapter.

If it be said, for synodicall Ordination, [that Matthias was socalled to be an Apostle, Acts 1.] you answer: [It appeares not, they acted them in a Synodicall way] But I pray Sir, remember what you said above, concerning that Synod Acts 15. [That it rise up to be a Synod, or generall Councell, by the Apostles presence, they being Elders of all the Churches.] So it may be said of that Assembly, Acts 1. the Apostles presence, and the whole Church, then extant, there assyndled, made it a Synod; and it so, then in a Synod, there was an Apostle ordained: If I may use that word of an Apostle, which I may the better to doe, by your grants, who urge the word cunscionship, [he was voted by the common suffrages of them all.]

The Keyes,  
p. 12.

all.] And if an Apostle, much more a *Deacon*, or other Officers, as *Act*s 6. in another like Assembly. The other instance of the *Presbyters* imposing hands upon *Paul* and *Barnabas*, was not indeed an *Ordination*, properly so called, though you call it a [separation of them to the worke of the *Apostleship*.] nor in a *Synod*, but in a particular Church; yet (of *Apostleship*) by it was in a *Presbytery* of *Prophets* and *Teachers*, perhaps of severall Churches, there occasionally met, and yeelds us this instruction; That *Elders* of one or more Churches, may impose hands, that is, ordaine (in your sense) *Elders* employed in other Churches; for so were *Paul* and *Barnabas*. Whence we would inferre two things more: 1. That if a *Classis* or *Presbytery* may ordaine, then may a *Synod* ordaine. 2. That however the people or Brethren have no power to ordaine or impose hands: for those were *Prophets* and *Teachers*, that imposed hands on *Paul* and *Barnabas*.

To conclude this Chapter: whereas you said, [The *Synod*, *Act*s 15. did dispense no censure against the false Teachers, an evident argument, they left the censure to the particular Churches.] I answer: This is an Argument like the former: They dispensed no censure, ergo, they had no power, perhaps they revoked their error, and repented, and so there was no need: However, the *Synod* could not censure them, till they knew them obstinate. What was after done, we know not.



## CHAP. VII.

The first Subject of all this Power ; and of  
Independency.

**L**eaving passe what is said of Christ, the soveraigne Subject of all power, as out of all question, we consider only what you lay of Ministeriall power.

I. Propos. [A particular Church, or Congregation of Saints, is the first subject of all the Church-offices, with all their spirituall gifts and power,] 1 Cor. 3.22, &c. But, under favour, all the Texts produced to prove the Proposition, are mistaken, or misapplyed. The first, 1 Cor. 3.22. is not spoken to the Church of Corinth, or any other particular Church, as a peculiar priviledge unto them; but either, of all Saints in the world, or of those in the Church of Corinth, as Saints, not promiscuously of the whole Church, as a Church, consisting of good and bad : For, was Paul and Apollos ; was life and death, were things present, and things to come, given to wicked men and hypocrites in that Church ? was Paul an Apostle, and Cephas another, given as a peculiar priviledge to the Church of Corinth only ? Yea, is not this meant of the invisible mysticall Church, and not of any particular Church ? For the second, 1 Cor. 14.23. you say, [There is such a Church, of whom it is said ; They came altogether

together into one place.] But we have told you, at the beginning, this was not such a Church as you described, [A Congregation of Saints professing the faith] without their Officers: which I thinke you meane here also; (for these things are taken out of, The way, p. 1.) This was a Church that had many Officers. The third Text, 1 Cor. 12.28. is not meant of a particular Church. For I pray, were the Apostles set in the Church of Corinth only, as a particular Church? Were not they Ministers of all, and given to all Churches? Your labour about ~~as~~, some, to referre it to the Apostles, is but a meere *criticisme*; for let it be *some*, or *which*, it matters not. For those Apostles or Prophets were not set in the Church of Corinth, as the *first subject* thereof, but in the generall *visible Church*: so the paralell place, Eph. 4.12. is necessarily meant of the Church of Saints, or the body of Christ generally, or indefinitely, not of this or that particular Church. What weake proofes are these, for a proposition of so great concernment, as being the very foundation of the *Independent Government*?

But you read of no *Nationall Church*, nor *Nationall Officers* given to them by Christ: Yet (say we) we reade of Officers more than *Nationall*, given to the Churches, even *universall*, as Apostles and Prophets: And some think we reade of *Nationall Officers*, such was *Titus* for *Crete*; as an Evangelist, though we take these to be extraordinary. 2. We read of *Nationall Churches*, living under one common government, as the Churches of *Galatia*; yet but one Church; and the Church of *Ierusalem*, had many Congregations, yet but one Church: And if many Congregations may be called one Church in a City; why all the Congregations in a *Nation*, may not be called one *Nationall Church*, I see no great reason? Not indeed in a *typicall* sense, as the Church of

of the Jewes was, a Nationall Church. 3. You grant, that the Officers of particular Churches of a Province, or Nation, may meet, as a *Synod*, by an *Ordinance of Christ*; and there determine, and enjoyne things for all their Churches; and this *Synod* you call, a Church of Churches: Now, are not those Officers, Officers to all those Churches, and may not they be called Nationall Officers, in a candid sense? It is therefore a meere *Logomachy*, to dispute, whether there be a N.tionall Church, or Nationall Officers, or no: But [the Officers themselves (say you) and the Synods themselves, and all their power, are primarily given to the severall Char- ches of particular Congregations, either as the first subject in whom they are resident, or as the first object, about whom they are conversant, &c.] Let me first tell you, you plainly vary the question, which is, of the first subject, not of the first ob- ject.

2. The first object of all the Church Officers, is not the particular Churches; certainly the first object of the Apostles and Prophets was the generall visible Church, not any par- ticular Church: Nay, every *Pastor* is first given to the whole Church, secondarily to this or that particular Church as the object; as I thinke, I have proved above, at least, you doe not sufficiently disprove it: But 3. that the power which a *Synod* puts forth, [is subjectively first in the *Synod*;] is your owne assertion in your 4. proposition; you did there- fore much forget your selfe here, to assert the contrary; and thinke to evade, by altering the state of the question, put- ting the first object, for the first subject, or joyning them to- gether, when the question is of the first subject only. Surely, if the power of a *Synod* be any thing more than the power of a particular Congregation; the particular Congregation can- not be the first subject, in whom the power of the *Synod* is

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ther, as if th-  
were all b-  
one Body.*  
*Keyes, p. 56.*

The Keyes.  
p. 47.

is resident. But when I consider your first proposition better, I begin to thinke your meaning is, that the Church particular, even without Officers, is the first Subject of all Church-power ; because 1. such a Church you define in, *The Way*, to be the only instituted Church ; and secondly, you give them power to derive their power upon their Officers, in chusing and ordaining them, and then sending them to a *Synod* ; and so indeed, they are the first Subject, even of the power put forth in the *Synod* : But if this be not downright *Brownisme*, I confess, I know not what is. Let me but make use of your owne characters of the first Subject of all power : [*The first subject of any power hath it reciprocally*:] But a particular Congregation of Saints, hath not all Church-offices, and all spirituall power reciprocally : For it may be without all Officers : so cannot fire, the first Subject of heate, be without heate. Againe, take the second character : [*It first putteth forth the exercise of that power.*] But say I, a particular Congregation without Officers, doth not first put forth the power of an Officer, or of a *Synod* ; ergo, If you say, yet the third will fit it rightly : [*It first communicateth that power to others*] because the Church first makes her owne Officers, and then imploys them in the Church or *Synod*. I aske, whether this be not that extreme which the Brethren speake of, giving [*the chiefe if not the whole of the power into the hands of the people (without their Officers) as if Christ had radically and originally estated it in the people*, Epist.p.2.]

2 Propos. [*The Apostles were the first subject of Apostolical power.*] But then 1. why doe you not lay, proportionably, that the *Pastors* are the first Subject of *Pastorall power* ; and the *Ruling-Elders* of *Ruling power*, &c? 2. If the first Subject of all the Church-offices, with all their spirituall

spirituall gifts and power, be a particular Congregation, how can you say now, that the Apostles were the *first subject* of Apostolicall power ? Nay rather, in your way, the *particular Congregation*, is the *first subject*, even of Apostolicall power ; and the Apostles had it by derivation from them ; and so make the Church the *Queene*, that bestoweth all these Offices upon her Officers ; and so say the Brownists. But to the contrary, its certaine, there were Apostles, who had this Apostolicall power, before there was any particular Congregation ; As shall appeare in the particulars.

1. You say, their power stood in this; [*That each Apostle had in him all ministeriall power of all the officers of the Church, Pastors, Teachers, Rulers, Deacons.*] But this is a flat contradiction to your first proposition, That a *particular Congregation* was the *first subject* of all the Church-offices and power : There cannot be two *first subjects*, much lesse three *first subjects* of one Adjunct ; and yet here you joyne Evangelists with Apostles, and say, that [*one Apostle or Evangelist, carried about with him the liberty and power of the whole Church ; and ergo, might alone baptize and censure.*] If you should say, they received this power from the Church, you say, that which jumps with the Brownists opinion, and that which is apparantly false. Take all your 3. *characters* of a *first subject* : 1. It first receiveth that *power*. 2. It first putteth forth the *exercise* of that *power*. 3. It first *communicateth* that *power* to others : They all fall upon the Apostles, before there was any particular Congregation ; They first received power from Christ ; They first exercised that power ; They first communicated that power, by making *Pastors, Elders, Deacons* : Besides, in your other Tract you say, expressely as much, or more. [*One Apostle received both* The way, p. 8. *the*]

the gifts and power of all the Officers of the Church, and might exercise them all alone, without the Church.] Though your Brethren that published that Tract, doe affixe their Starre against it, which (according to their intimation in their Epistle) signifies as much as, *Magister non tenetur*. And no marvell, for you are not constant to your selfe: Your first and second propositions doe directly contradict one another.

2. [*A apostolicall power* (say you) *extended it selfe to all Churches, as much as to any one; and so they were the first and last subject of Apostolicall power.*] This still makes the contradiction greater: For how then, could you truly say; [*The particular congregation was the first subject of all Church-power:*] when the power of a particular Congregation extends it selfe no further then its owne bounds, and Apostolicall power extends to all Churches? 2. How can you say they were the *last subject* of all power; when you said afore, *The particular congregation is the first subject of all power?* And when you say here, [*That ample and universal latitude of power, which was conjoyned in them, is now divided even by themselves, amongst all the Churches, and all the Officers respectively.*] Then it followes 1. That the Church is not the *first subject* of all power; for it is divided by the Apostles, amongst all the Churches. 2. That the Apostles were not the *last subject* of all Apostolicall power; for it is left with the Churches and Officers: But still the question is, whom the Apostles did betrust first, with the ordinary power of *Pasters, Teachers, Elders, Deacons?* The Churches (say you) and the Officers respectively: But what doe you meane? that one part of that power was given first to the Churches; another part, first to the Officers? This is not consentaneous to your first proposition: where you say, [*The Church is the first subject of all Church-offices,* and

and all Church power : ] Or doe you meane (as you should, if you speake congruously) that the Church receives all power first, and then distributes it amoung the Officers respectively ? Then (say I) your *middle way*, fals out to be the *extreme* of *Brownists* ; who make the people the *first subject* of all power. But I thinke the truth is ; That the Apostles betrusted the power of the Officers, not first with the Churches, but with the Officers themselves : They, and Evangelists, ordained Elders in every City, not the Churches : Paul gives *Timothy* a charge, [to commit that which he had received of him, to faithfull men, that might be able to teach others also, 2 Tim. 2.2.] To conclude this : You said above, That the *Keyes* were distributed into severall hands ; the *Key* of Liberty unto the *Brethren* ; the *Key* of Authority unto the *Officers* ; and is not this a contradiction to what your first proposition doth assert ; That the *particular Church* of *Brethren*, is the *first subject* of all Church-offices, and of all Church-power, and so of the Authority of the *Officers* ? consider it.

3. Propos. [When the Church of a particular congregation, walketh together in the truth and peace, the Brethren are the *first subject* of Church-liberty, and the Elders thereof, of Church-authority ; and both, of all Church power, needfull to be exercised amongst themselves.] This is very carelessly deli-  
vered, yet not enough to cover your contradiction. Either this proposition is the same with the first, or else it contra-  
dicts it. There you said, that the *particular congregation* of Saints, was the *first subject* of all the Church-offices, with all their spirituall gifts and power : Now you divide this power, between them and the Elders ; giving the one Church-liberty, the other, Authority. 2. There is a limi-  
tation for this too ; it is but when they walke in truth and  
K 2  
peace :

*Peace : But if they walke not so, what is the first subject of all that power? Have not the Brethren their Liberty, and the Elders their Authority, as the first Subjects, when they differ? If so ; then your caution is idle, [when they walke in truth and peace : If not, then neither of them single, nor both together, are the first subject of all power needfull to be exercised amongst themselves : And we shall heare anon, a Synod is the first subject of all power needfull to be exercised amongst themselves ; When there are divisions and factious among them, page 47. Yet againe, in your other Tract, you give the particular Congregation of Brethren, the whole power, of chusing, ordaining Officers, and censures of their Officers, if they be heretickall.*

i. That the Brethren are the first subject of Churchliberty, you labour to prove thus : [By removall of any former subject, whence they might derive it : Not from their Elders ; for they had power to chuse their owne Elders : Not from other Churches, for all Churches are equall : Not from a synod ; they of Antioch borrowed none of their Liberties from Ierusalem.] I answer ; the enumeration is not sufficient : For though they received it from none of those, yet they might derive it from some others ; namely, from the Elders of other Churches, by whom they were first converted to the Faith : For the Liberties or priviledges that a Congregation hath, as distinct from Elders, comes to them by vertue of their interest, either in the Body mysticall, or Catholike visible Church ; which is in Order, before their membership of a particular Congregation : They must be visible Saints, before they can gather into a congregation of visible Saints ; and every one single, hath a liberty or priviledge to associate, before they can all be associated : Now thence it followes, that those Elders that first converted them, did virtually

virtually derive that liberty or priviledge to them ; Faith comes by hearing : How shall they heare without a Preacher ? Remember your owne words : [The Key of knowledge (or which is all one the Key of Faith) belongeth to all the faithfull, The Keyes, p.10. whether joyned to any particular Church, or no ; which argueth, that the key of knowledge is given not only to the Church, but to some before they enter into the Church.] Now who gave them this key of Faith, instrumentally, but [the Ministers by whom they beleaved?] Therefore, the Church of a particular Congregation, are not the first subject of Church-liberty ; but every particular Believer hath it first, and that derived from some Elders. And certainly, in the first plantation of Churches, the Officers, Elders I meane, were before the Churches themselves : The Planters were before the plantation. The Apostles being first converted and ordained by Christ himselfe, were sent abroad, and converted people, many times single ; afterwards, when they were increased, they united into Churches. Now, you suppose the Church to be before the Elders, because they chuse their owne Elders, which is not generally true. Though it may be so in Churches planted, yet not in the first plantation of Churches. Indeed, in your way, the Chuiches are before their Elders, and doe chuse and ordaine their Elders ; but from the beginning it was not so : And besides, Elders now, in order of nature, if not in time, are before the Churches, in all Reformed Churches ; being ordained for the most part to be Elders, before they be Elders to this or that particular Church : And though your Churches doe chuse their Elders, yet I hope they doe not make or ordaine them Elders : but after they are ordained, chuse them to be theirs. You speake sometimes of [translation of an Elder from one Church to another ;] which, in my apprehension, implies him an

The Keyes,  
p.55.

A Vindication

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Elder before he be translated to another Church: Though I know you are not constant to your selfe herein; holding it as a principle; [Elder and flocke are relates:] and giving the Brethren, without any Officers, power not only to chuse, but to ordaine their Elders; and so your Churches are before their Elders, and give them their power, by election and ordination; and Brownists doe no more. I would gladly know a reason why, if the Churches had power to chuse and ordaine their owne Officers, the Apostle should trouble himself, and them, to send *Timothy* and *Titus*, to ordaine Elders in every City; had it not been easier to have written to the Churches to doe it themselves?

2. That the Elders are the first subject of Rule and Authority, you endeavour to prove: 1. [Because the charge of Rule over the Church, is committed to them immediately from Christ.] But this first, is contradictory to your first proposition, which made the particular congregation, the first subject of all Church-officers, and all Church-power; and the Church communicates and derives that power to the Officers, chusing and ordaining them. 2. If the charge of Rule be immediately committed to them from Christ, how can the Church be the first subject of all power? The Apostles indeed had all their power immediately from Christ; but other Officers had it immediately from them, and from others intrusted by them, with that power: When you say, [The Office it selfe is ordained by Christ, though the Elders be chosen to their Office by the Church of Brethren] You vary the question: For the question is not, who ordaines the Office; but who ordaines the Officers: Those that the Apostles ordained, had their Office immediately from Christ, but had not their Ordination immediately from Christ; that was the privilege of the Apostles. Now from whom

whomsoever the *Officers* derive their *Ordination* immediately, from them immediately they doe derive their Authority. But (say you) the *Officers* doe immediately derive their *Ordination* from the Church of Brethren; ergo, they derive immediately their Authority from the Church of Brethren: And consequently, the Church of Brethren is the first subject of authority, as well as of Liberty, and not the *Elders*. Certainly, all your 3 characters of a first subject, fall upon the Apostles, and their Successors. 1. They first received their power from Christ. 2. They first put forth the exercise of that power. 3. They first communicated that power to others. You say here; [God hath not given a spirit of Rule and Government ordinarily to the greater part of the body of the Brethren; and ergo, neither hath he given them the first receipt of the Key of Authority, to whom he hath not given the gift to employ it.] But you give the body of the Brethren alone, the first receipt (and exercise too) of the Key of Authority, when you give them power to chuse and ordaine their *Officers* (which *Ordination* is confessed by your selfe, to be an Act of Rule and authority) ergo, you doe directly contradict your selfe, without any possibility of reconciliation, that I can imagine.

*Obj* 1. How can the Brethren invest an Elder with Rule, if they had not power of Rule in themselves? *Sol.* [Partly by chusing him to that Office, which God hath invested with Rule; partly, by subjecting themselves unto him.] *Reply* 1. Your first reason is of no validity; chusing to an Office, doth not invest with the Rule of that Office. *Election* gives not an Office, but only nominates or designes a person fit for that Office: It is *Ordination* that gives the Office, and the Rule or authority of that Office. The seven *Deacons* chosen by the people, were not *Officers*, till the Apostles had ordained them:

The way, p. 48.

them : If they were not, then *election* gives no Office, and consequently, no *authority* belonging to that Office : If they were, then *Ordination* is a meere emp'ye Ceremony ; and the *Brethren* doe properly give them *authority*, which themselves have not to give : Besides, *election* to this or that place, presupposes (at least sometimes) the party invested with *authority* before (as in the case of translation of an Elder from one Church to another) and only admits him to the exercise of it ; *pro bic & nunc*, as they speake. 2. Your second reason is as weake as the former ; [Because they profess their subjection to him :] This cannot invest him with the *Rule*, such as we speake of. Suppose a company of *Brethren* chuse a *gifted Brother* to prophesie to them, and profess their subjection to him in the Lord ; doth this invest him with *authority* of an *Elder*, to rule over them ? If it doe ; then *Ordination* is a thing not necessary, either by the *Brethren* or *Elders*; (yet by and by we shall heare you require *Ordination* of *Elders*, to make a compleat *Elder* :) If it doe not, then you have not satisfied the objection.

Obj. 2. The Church is Christ's *Spouse, Wife, Queene* ; ergo, she hath the *Keyes of Rule* at her girdle. Sol. [There is a great difference between *Queens* and poore mens *Wives* : The first have their Officers for every busynesse, and service ; and so no Key left in their hands of any Office, but of *Liberty*, to call for what they want, according to the Kings Royall allowance : But poore mens wives, that have no Officers, may carry the keyes at their owne girdles.] Reply. This answer overthroweth it selfe : For 1. the *liberty* which you grant this *Queene*, the Church, is part of the power of the *Keres*, and a great part too (if not the whole) viz. to chuse and ordaine her owne Officers, and to censure them offending ; which no *Queene* is allowed to doe ; ergo, the Church hath the *Keyes* at her girdle,

idle, which a Queen hath not. 2. You say, and that truly; [The Queane hath only a liberty to call for what shewants;] but hath no power to make her owne Officers. The King doth that by some Officers deputed by himselfe for that purpose, to set them apart, to give them their commission or oath, &c. Just so it is in the Church: All the Officers are given to the Church, objective, for the good and benefit of the Church; but they have no power to make and ordaine their owne Officers, but only to call upon them for that allowance which the King of the Church hath granted them. 3. If poore mens wives may carry the Keyes of any Office at their owne girdles, when their husbands have no Officers; you seeme to give a greater honour and liberty to them, then to Queenes or Ladyes; and withall you give us leave to inferre, That Churches that have no Officers of their owne, are in better case than those that have: They that have Officers, have put the Keyes in their Officers hands: They that have none, may and doe weare them at their owne girdles; which if you affirme (as you often doe) I dare affirme it to be flat Brownisme, and not the middle way, you pretend.

*Obj. 3.* The whole body naturall, is the first subject of all the naturall power; as sight is first in the body, before in the eye. *Sol.* [It is not in the mysticall as with the naturall body; where the faculties are inexistent, nor so here.] *Reply 1.* This againe contradic<sup>t</sup>s your first proposition; where you say, a particular Church is the first subject of all Church offices and power: And here you say, they are not actually inexistent; how then is it the first Subject, seeing accidentius esse, est inesse? 2. If the Church chuse out of themselves, Officers gifted, are not they then inexistent? 3. You confess they are in some cases: [unless (say you) some of them have all

*the gifts of all the Officers, which often they have not.*] True, but oftentimes they have, either Presbyters, or men fit to be Presbyters, And then you answer not the objection : And if they have Presbyters, before they chuse them to be theirs, (as your words seeme to import they may) then they doe not invest them with power of Elders, by chusing them, as formerly you seemed to assert. Lastly, you say ; [*If the power of the Presbytery were given to a particular Church of Brethren, as such, primò & per se, then it would be found in every particular Church of Brethren.*] But say I, you assert both the Antecedent in the first proposition ; [*Every particular Congregation is the first subject of all Church power;*] and the consequence, when you say ; [*Every particular Church hath power to chuse, ordaine, and censure;*] ergo,

Obj.4. The Government is mixt of Monarchy, Aristocracy, and Democracy ; ergo, the people have some power in Government. Sol. Your first answer seemes to yeeld the thing : [*In a large sense, Authority may be acknowledged in the people : As 1. when a man acteth by counsell, he is then Lord of his owne action.*] But thatrs nothing to the objection. The people of the Assizes act by counsell, in approving the sentence : If you grant the Brethren no more, you mocke them, and grant them nothing. 2. But you grant them far more ; [*Election of Officers, concurrence in censures, determination of Synodall acts, &c. (you might have added, Ordination, and then you had given them full Authority) by these they have a great stroke or power in ordering Church affaires.*] A great stroke indeed ; as full Authority as you give the Elders : And this you grant, when you give your reason to the contrary, and would allow them only liberty : [*For (say you) no act of the peoples power or liberty is binding, unlesse the authority of the Presbytery concurre with it.*] No more doth any act

act of the Presbytery bind, unlesse the power of the people joyne with it. So say your Prefacers, Epist p. 4 So say your self, when you allow them such a power, as the want thereof retards the sentence. But why doe you darken your owne meaning, by such ambiguous answers ? when you grant the Government to be *democraticall*, but no: [merely democraticall ; ] yea, (if I understand any thing) you make it as merely democraticall, as *Brownists* themselves, when you give them power, without any Officers, to chuse, ordaine, censure, even Officers themselves, as we have often told you. I pray Sir, when the Brethren ordaine, or censure Officers, without a *Presbytery*, doth not that act of theirs properly bind ? It must, or it is meere vanity, having no *Presbytery* to joyne with them : And if so, is not this properly Authority without more adoe ?

The way, i

But you would prove Elders to be the first Subject of Authority, from removall of other Subjects : [They have it not from the Elders of other Churches, or from a Synod : All Churches and all Elders are equall.] But 1. This is apparently false in the Scripture way : For the *Elders* of the first Churches were ordained by the Apostles and Evangelists, who were Elders of all Churches ; and as Elders, not as Apostles, ordained Elders, and so gave them their Authority immediately from Christ. 2. Your reason, because they are all equall, will hurt your selfe : For if that be a good reason why they cannot derive it from *Elders* of other Churches, because they are equall, it is much more strong against you; they cannot derive it from the people, who are their inferiors : Besides, by this rule, *Elders* of their own Church cannot ordaine any *Elders* to that Church, when they want ; for they are all equall : But by your favour, he that is to receive the *Office*, and with it, the Authority of an *Elder*, is

inferior to those Elders who are to ordaine him ; for *the lesser is blessed of the greater* : though when he is once ordained, he be their equall : And though the Elders of a *Synod* be equall, singly considered ; yet joynly, they are superior to any one single, and have more Authority than he hath ; or else, all you speake of *Synods* is but vanity : But if they have not their Authority derived from *Elders* of other Churches, nor from *Synods* ; nor from the Elders of their owne Church, because they are all equall ; either they must derive it from the people, or they have none of all; and so the people have as much Authority as any Elder of them all ; yea, in your way more.

3. The third branch of the third Propos. [*Both Elders and Brethren together, are the first subject of all power, needfull amongst themselves.*] You prove it by instance, 1. [*In point of Ordination : which is compleat, when the people have chosen him, and the Presbytery of the Church have laid their hands upon him.*] But 1. I observe, that here you make *Ordination* an Act of Authority, and place it in the Elders ; *ergo*, either the Brethren cannot ordaine *Elders*, which yet you say they may ; or else, they have Authority, which yet you seeme to deny. 2. Some of your *Brethren* here, hold *Ordination* to be nothing but a ceremoniall solemnity, the substance of a Ministers calling, is (say they) in the peoples *election* ; *ergo*, either Authority is in the people, who give the substance ; and *liberty* only in the *Elders*, who give but the ceremony : or the calling of a *Minister* is compleat without *Ordination*; and yet you require *Ordination* to the integrity of it : But if the Brethren may ordaine without their Officers, then they alone are the first Subject, not of *Liberty* only, but of *Authority* also : And so this Proposition is needless.

A second Argument, is taken from [their independent and indispensable power in Church censures, which are ratified in Heaven,] The same answer will serve to this also: For first, the Brethren alone without Elders (say you) may censure, and if rightly done, it is *indispensable*, not to be reversed by any power on Earth, because ratified in Heaven ; *ergo*, they are the first subject of all Church-power needfull within themselves. 2. And that the rather, if they can ordaine Elders too ; for then the Elders derive their power from them. 3. But suppose, (which is possible enough) the Brethren and Elders erre in their censure of a member, is not the censure then reversible ? I aske, by whom ? if all power needfull for themselves be within themselves, what shall the wronged party doe ? Is he remedilessly miserable ? If it be dispensable, and reversible, it must be by some other Church or *Classis*, &c. But then, a Congregation of *Brethren* and *Elders*, are not the first subject of all power needfull amongst themselves. If you say, you meane, when they walke in truth and peace ; you should yet have told us what the party must doe, when they walke not in truth and peace ; And if they have not a power to right a wronged party, they have not all power needfull to be exercised among themselves.

The *Objections* by you brought and answered, rather concerne the *Episcopall*, than the *Presbyteriall* way, at least, some of them, only 2 or 3 may be vindicated.

*Obj 1.* To tell the Church, is to tell the Presbytery of the Church. *Sol.* [We deny not, the offence is to be told to the Presbytery ; yet not so them, as the Church, but as the guides of the Church.] *Reply.* This is partly to yeeld the cause : For you grant that the busynesse is to be told first to the Presbytery ; [who if upon hearing the cause, and examining the witnesses, they find it ripe for publicke censure, they are then to

propound it to the Church, &c. And you grant the people no more, but [consent to the judgement and sentence of the Elders.] The Presbytery also are to admonish the party authoritatively ; and if he will not heare them, to passe the sentence upon him ; ergo, the Presbytery is the Church there meant, and not the people, who neither admonish, nor censure authoritatively, but only discerne the nature of the offence, and consent unto the sentence : The Church there meant, is that part of the Church, which the party refuses to heare ; but he refuses to heare the Presbytery, who doe speake to him, not the people, who doe not authoritatively speake to him ; ergo, to tell the Church, is to tell the Presbytery. Sol. 2. [The Church is never put for the Presbytery alone in the New Testament.] Reply 1. This is to beg the question : we say, it must so be understood in this place, and you doe not disprove it. Nay 2. you rather confirme it by your answer to the first objection ; Our Saviour alludes to the Church censure in the Jewish Church : But there the Church censuring, was the Synagogue, a Court of the Consistory ; ergo, as shall further appeare in the next.

Obj. 2. In the old Testament, the Congregation is often put for the Elders and Rulers of the Church. Sol. [Not alone, but sitting in the presence of the Congregation.] Reply : That is enough for our purpose : For we doe not deny, but the people might be present, to heare things then, and so they may now : But if the Elders be called the Church, as distinct from the people, when they sate in presence of the people ; much more may they be called the Church, when they sit alone. And to that custome of the Jewes (your selfe acknowledge in answer to the first objection) doth our Saviour allude ; when he sayes, [Tell the Church.] But the custome of the Jewes, was to tell the Elders and Rulers, not the

the people. And whereas you say : [If a sentence illegall was passed by them, the people did sometimes protest against it, sometime refuse to execute it, and the same they might and ought to doe, at any time, in like cases.] Though this may be true, when things are done in an illegall way, and evidently illegall (as the instances are) yet it is a dangerous assertion to Government ; for under that pretence, people will take liberty to make void any sentence, if they conceive it but illegall.

Obj. 3. By Church he meant a Synod, or Clergy of Presbyters of many Churches. [Sol. 1. We find not any where that a Church is put for a Synod of Presbyteries.] Reply: The question is of this place, and you must not beg, that it is not here meant of a Synod of Presbyteries. If it be meant but of the Congregationall Presberty, it quite destroyes the power of the people : But we doe not say, it is directly meant of a Synod of Presbyteries, but by a just consequence : If a Congregationall Presberty be here meant (as we thinke it is) to reclame a particular offending party in a Congregation. Then by proportion, here is meant a Synod of Presbyteries, when a whole Church erres, or is hereticall ; or else, Christ hath not provided so well for a whole Church, as for a particular person. And thirdly, we cannot see a reason, why a Church may not be taken for a Synod of Presbyteries, as well as a Synod may be called [A Church of Churches,] as it is by your selfe, page 49. [A Congregation of Churches, a Church of Churches; for what is a Synod, but a Church of Churches ?] so you.

Sol. 2. [As a Congregation cannot reach the removall of all offences : so it may be said, that it were not fit to trouble Synods with every offence ; and when they doe meet they may erre also, and so may a generall Councell, and so no remedy for them.]

Reply

Reply 1. We doe not say that *Synods* are to be troubled with every small offence, or to take the businesse of a Congregation out of their hands; but only with greater matters, and when the *Congregational Presbytery* cannot end them, or is so bad it will not. 2. *Synods* and *Councils* may erre, but not so easily as a particular Congregation: And *alicubi sistendum*, there must be an end of pursuit, and referre the businesse to the judgement of Jesus Christ, the King of the Church. As in case of *Parliaments*, the highest Tribunall that we have, they may erre; and if they doe, private perlons must sit downe, or *appeale* to the next. But that is a strange assertion, [That it was not the purpose of Christ to prescribe a rule for the removall of all offences out of the Churc; but only such private and lesse hainous, as grow notorious by obstinacy: For if they be publicke, the Apostle gives another rule, to cast such a person out of all communion, without that admonition, &c.] Reply: The Apostle did not meane absolutely, that they should cast out the *incestuous* person; but supposing his impenitency, and obstinacy, to give satisfaction: For I cannot imagine, that the Apostle would have an humbled, penitent offender cast out of all communion; And you know, it is supposed by many learned *Divines*, the man was not excommunicated, but upon the charge, reprove, and admonition, yeelded and escaped the censure: Of which, more by and by.

But (say you) What if the whole Presbytery offend: or such a party as will draw a faction in the Church? The readiest course is to bring the matter to a *Synod*.] But you have prescribed two other remedies elsewhere: 1. The Brethren may withdraw; or 2. they may proceed to censure their whole Presbytery, that is, (I thinke) to excommunicate them; why then should they trouble themselves with a *Synod*, which is hardly procured

procured? If the Congregation be found faithfull and willing to remove an offence, by due censure, why should the offence be called up to more publick Indicature, and the plaister made broader than the sore? ] They are your owne words, page 42. I forbear the other objections.

Arg. 3. From the practise and example of the Church of Corinth.] Obj. This was the act of Paul, no act of judicall authority in the Church, but rather of subjection to his sentence, &c. Sol. [The judgement of Paul, was not a judicall sentence, delivering him to Satan : but a judicious doctrine, and instruction, teaching them what to doe in that case.] Reply: Thus you may evade that other Text, where yet you grant, that Paul alone did excommunicate Alexander, and justifie his doing of it, as [having in him the power of the whole Church ; and when absent from the Church, or party, he might use it.] Are not the places paralell ? I have delivered him to Satan ; and I have judged already, that such an one be delivered to Satan : Else it might be said, Paul did not deliver Alexander to Satan, but only judged it doctrinally, that the Church ought to excommunicate him ; And that the Church did, by a juridicall sentence, deliver the incestuous person to Satan, is not evident (as I said afore) but rather, that hearing of the Apostles sentence decreed against him, he repented, and so the execution was stayed. Sufficient unto the man is the rebuke of many, 2 Cor. 2. 6 ] As for their givenesse of him, it might be only brotherly, by way of charity, as offended by him, not juridicall by way of authority : For the brethren (by your owne confession) had only Liberty, nor Authority, and ergo, could not authoritatively forgive him, as nor authoritatively bind him : The same power binds and looses : But the Elders only did or could authoritatively bind ; ergo,

Obj. 2. Some in the Church of Corinth did it ; viz. the Presbytery. Sol. [It is apparent by the Text, that the Brethren concurred, and that with some act of power ; viz. such power as the want of putting it forth, retarded the sentence and the putting it forth, was requisite to the administration of the sentence.] Reply : This is not evident in the Text ; yea, if such power be in the Brethren, surely it is more than liberty, it is direct authority ; viz. a negative vote, to retard the sentence, which is as much as the Elders have : If you meane only a judgement of discretion, and a withdrawing, to execute the sentence, it is true, that liberty they have, a rationall consent, or dissent ; but that is rather a passive, than an active concurrence to the sentence. But the question is, whether the sentence be null, if they will not concurre to it : If so, then the Apostles own sentence might have been nullified, when he delivered this party, or Alexander to Satan ; and he could not say, I have delivered him unto Satan : For it was in the peoples power (and a liberty, you say, purchased for them by Christ) to retard or speed the sentence. Not one of your reasons prove, that the Brethren concurred actively to the sentence : For 1. the whole Church might (and were) reprobred, for not mourning, and for not withdrawing, for their parts ; not for not senteneing of him. 2. The Commandement was directed to the Church, when gathered together, yet not to all alike ; the presence of the Brethren, the sentence of the Elders : Many things are so directed to a whole Church, which yet must respectively be executed. As if the Apostle should say, when you are all gathered together, I will that there be preaching and administration of Sacraments ; doth this command concerne actively the Brethren ? 3. The Apostles words doe not declare this act of theirs to be a judiciall act : when he sayes, [Doe not you judge

judge them that are within? ] Even this first may be referred to the Officers ; and secondly, it is by your selfe understood of a judgement of discretion, not of authority (of which we speake.) A judgement of discretion, is allowed all the people at an Assizes ; but this hath no power at all in it, properly so called : And truly, if the Apostles words carry any colour of judgement in the Brethren, it may seeme to import a judgement of authority, rather than of discretion ; so he gives them more than you dare plead for ; though not more than, I feare, they will ere long usurpe. 4. It is granted, the Brethren may and must forgive him, as well as the Elders, but not with one and the same kind of forgiveness. The people at an Assizes, doe in their judgement of discretion, acquit the party whom the Judge and Jury doe acquir, with the judgement of Authority. What poore and weak proofes are these, for a matter of such moment : as easily denied, as affirmed.

Obj. 3. Corinth was a Presbyteriall Church. Sol. [No such thing appears.] Reply : It more than probably appears, it being a Mother-City, where God had much people, and they had many Elders and Teachers, with excellent gifts (as you grant) it is not likely therefore they had but one Congregation : And if there were many, it may as probably be said, that this command was directed to the Elders of severall Congregations, met together, as the contrary can by you be proved.

Arg. 4. [From the guilt of offence which lyeth upon every Church, when any offence committed by their members, lyeth uncaused as on Pergamus, Thyatira, &c.] Sol. It doth not appear that those Churches were each, but one single Congregation ; but of some of them the contrary ; as Ephesus, which had many Elders, and much people converted,

## *A Vindication*

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verted, &c. And besides, I desire you would call to mind, your owne exposition of some of those Texts ; when it is said, [To the Angell of such a Church ; ] that is, say the Prelaticall party, To the Bishop : you answer ; *Angell* is put for <sup>neway, p. 49.</sup> *Angels*, a company of *Elders* ; [Not a single person, but the whole company of the Ministers of the Church, (the whole Presbytery of persons, more than one), as is evident, by his speech unto them as unto many ; unto you, and some of you, &c.] whence these 3. things may be collected : 1. That the guilt is not imputed to the whole Church, but to the Angell of such a Church ; that is, (say you) the *Ministers* ; which quite destroyes your Argument. 2. That these *Ministers* were a whole *Presbytery* ; the whole company of the *Ministers* of the Church ; therefore its very probable, there were more Congregations than one, in each of those Churches, and so we find *Presbyteriall*, not *Independent* Churches. 3. That the Church is sometime taken for the Presbytery of the Church, which afore you have denied : However, I pray consider, that the *Brethren* are never called the Angels of the Church ; nor yet are the *Ruling Elders* any where called Angels, but the Ministers only, as you call these Angels : which makes it more than probable, that it is spoken to a *Presbyteriall* Church, the Ministers of severall Congregations, even according to your owne exposition ; at least, to the Presbytery of each Congregation, which confutes your assertion, that the *Brethren* have any interest in the power of the *Keyes*.

4. Propos. [In case a particular Church be disturbed with error, or scandal, and the same maintained by a faction amongst them. Now a Synod of Churches, or of their Messengers, is the first subject of that power and authority, whereby error is judicially convinced and condemned, the truth searched

out,

out, and determined, and the way of truth and peace declared, and imposed upon the Churches.

This Proposition you undertake to make good by two Arguments : First, [From the want of power in such a Church, to passe a binding sentence ; because the promise of binding and loosing is made to a Church: 1. not erring ; 2. agreeing truth, 18.17, &c.]

In answer hereunto, I will not say, That this Argument proves not the proposition; for it proves indeed, that a particular Church is not the first Subject of this power and authority, but it doth not prove that a *Synod* is : But this I say, that by this way of arguing, a Church can seldom or never have power to bind or loose, when there is not an universal agreement, which how rarely it happens, experience tells us now, and will doe more hereafter, in your owne Churches: Few Churches there are, that so walke together in peace and truth, that there is no disagreeing party amongst them ; therefore that power is seldom in their hands, but upon every difference or faction amongst them, their power reverts to a *Synod*; and so a *Synod* must be called (which is not easily done) and troubled with every difference of a Congregation ; which you impute (unjustly) as a fault, upon the *Presbyterian* way. 2. You have otherwise determined in the way. Suppose the whole Presbytery be in an error or scandal (as they may) shall the faction now devest the Brethren of their power and authority, to censure and cast them out ? which you have fully given them there, and here doe seem to take away. 3. You mitigate the businesse much ; when you say, [A *Synod* of Churches is the first subject of that power, whereby error is convinced, &c. and the way of truth and peace declared and imposed on the Church.] For all this is only a doctrinall declaration, and imposition,

not *authoritatively*, by way of *jurisdiction*. The censure you referre to the Congregation, where you had placed it before. But what if the *Synod* of Churches erre or disagree, & there be a faction also amongst them? you will know your owne words: [*An erring, or disagreeing Church binds not.*] So all will come to nothing: The censure of the *Synod* binds not; for they can but declare what is truth: The censure of the particular *Church* binds not; for they are in a faction: so you give the *Brethren* a power, and presently take it away againe. If then a *considerable party* fall into error or faction, by variance, they presently lose (like the Bee her sting) their power of binding and loosing; and if this be but once knowne (as it cannot be hid) how easie is it for any *Delinquent* to make a party, or faction, and so escape all binding censure; seeing neither the *Church* erring, or at variance, nor a *Synod* hath any binding power?

Your second Argument, is, [*From the patterne, Acts 15. 1.&c. When there grew error and faction in the Church of Antioch, they determine not the case, but referred it to the Apostles and Elders.*] But first, the *Church* of *Jerusalem* did only doctrinally declare the truth; they did not censure the erring *Brethren* (so you pleaded above) but referred that to the *Church* of *Antioch*. 2. If declaration had been sufficient, the *Church* of *Antioch* needed not to have sent so farre as *Jerusalem*; *Paul* and *Barnabas* were able enough to declare the truth at home; and so, that particular *Church*, though erring and at variance, was the first subject of that power, here given to a *Synod*. 3. You mislay the companion; when you say, *As is the case of an offence of a faithfull brother, persisted in, the matter is at last judged in a church, which is a Congregation of the faithfull. so in the offence of a Church, the matter is at last judged in a congregation of Churches, &c.*]

ches, &c.] For the judgement is not of the same kind, but you doe merely equivocate with us. The judgement of the Church upon a Brother, is juridicall, even by way of censure, of excommunication : But the judgement of a Synod is only dicitur and declarative. If you grant any more, you and we are agreed.

Before I conclude this proposition, I only animadvert these few things: 1. That you grant the Assembly of the Apostles and Elders at Jerusalem, Acts 15.1, to have been a formall Synod, wherein your Disciples here doe dissent from you, as appeares in their Epistle ; and call it only a Consultation, by way of Arbitration : To which Arbitration, it seemes the Church of Antioch was not bound to stand ; for they did no: (for ought appeares) promise or bind themselves to stand to their arbitrement ; nor might they so bind themselves (by your doctrine, and theirs too) for that were [to give away their priviledge purchased by the blood of Christ.] 2. You yeeld also, that the Apostles did not act here- p. 57. in as Apostles, and determine the matter by Apostolical Authority ; but as Elders, in an ordinary way, as the whole proceeding in the businesse proves, as you well observe : Yet your Schollers here, submit not to your doctrine, as they profess in their Epistle ; though they neither shew any reason for it, nor confute yours. 3. You call a Synod a Congregation of Churches (for what is a Synod, but a Church of Churches) and yet deny, that a Presbiterie of Churches is ever called a Church. 4. You say : The Elders there (at Jerusalem) were not a few, the Believers in Jerusalem being many thousands.] Therefore, say wee, they were more than could meet together in one place, and yet called but one Church : whence we may inferre, There was not an Independent :

dependent Church of one, but a *Presbyteriall* Church, of many Congregations. Lastly, you say ; [This patterne plainly sheweth to whom the Key of Authority is committed, when there groweth offence and difference in a Church.] But the Key of Authority (if you remember what you said above) hath this power in it, as to administer the Seales, so to bind an obstinate offender under excommunication ; and to release and forgive him upon repentance. Grant but your *Synod* of Churches, such a Key of Authority, to bind an offending party, or Church, and to releale them upon repentance, and the matter is at an end. But if you grant no more, but a *doctrinall* declarative power, you grant but what every Pastor single hath. And whether this be the Key of Authority, given by our Saviour to the Church, let every indifferent Reader judge.

And now you come to your Corollaries, concerning the *Independency* of Churches, to shew how they are, or are not *Independent* : Wherein, I purpose not to follow you ; and that for this reason ; because, for the most part, you doe but repeate what you have said before : You say, your selfe, [*You take the first Subject, and the Independent Subject to be all one.*] Therefore, say I, if the Church of a particular Congregation be not the *first Subject* of all Church-power, as is evinced above, neither is it the *Independent Subject* of that power. I have only some things to observe in your second Corollarie, and then I shall conclude : You say, [*The establishmens of pure Religion, and the Reformation of corruptions in Religion, doe much concerne the civill peace : If Religion be corrupted, there will be warre in the gates, Judges 5. 8. and no peace to him that commeth in, or goeth out, 2 Chron.*

15. 3,5,6. But where Religion rejoiceth, the civill State flourishest.] And this you truly refer to the Civill Magistrate ; [partly by commanding, and by stirring up the Churches and Ministers thereof, so goe about it, in their spirituall way : partly also, by civill punishments upon the wilfull opposers and disturbers of the same.] Whereupon I desire to know, 1. By what Authority our Brethren here in Old-England, having not only Christian Magistrates, covenanting to reforme ; but also, calling and commanding an Assembly of Divines, to reforme according to the Word, doe take upon them to set up, and establish a forme of Church-Government of their owne, before they have demonstrated it to be the way of God ; to the great disturbance of the peace, both of Church and State ? 2. I doe demand also, why many of your disciples here, plead for a Toleration of all Religions (which you will not tollerate in New-England) which they call Liberty of conscience, and the prosecution of such disturbers, they call persecution : When as they may heare you say, [It belongs to the Magistrate to punish the wilfull opposers and disturbers of Reformation :] And more then that, you tell them ; [Of the Times of the New Testament it is prophesied, that in some cases, capitall punishment shall proceed against false Prophets, and that by procurement of their nearest kindred, Zach.13.3. And the execution thereof, is described, Rev.16. 4. to 7. Where the rivers and fountaines of waters (that is, the Priests and lesuits, that conveigh the Religion of the Sea of Rome, throughout the Countries) are turned to bloud, that is, have bloud given them to drinke by the civill Magistrate.] Does

this hold true only against Priests and Jesuits ? and  
are all other *erroneous, schismaticall, blasphemous Secta-*  
*ries* to be tolerated ? I leave them to consider it, and  
you and them to reconcile this and other your many  
differences and contradictions amongst your  
selves : And when you are well agreed  
in the way, we shall consider how  
farre you agree with  
the *Truth.*

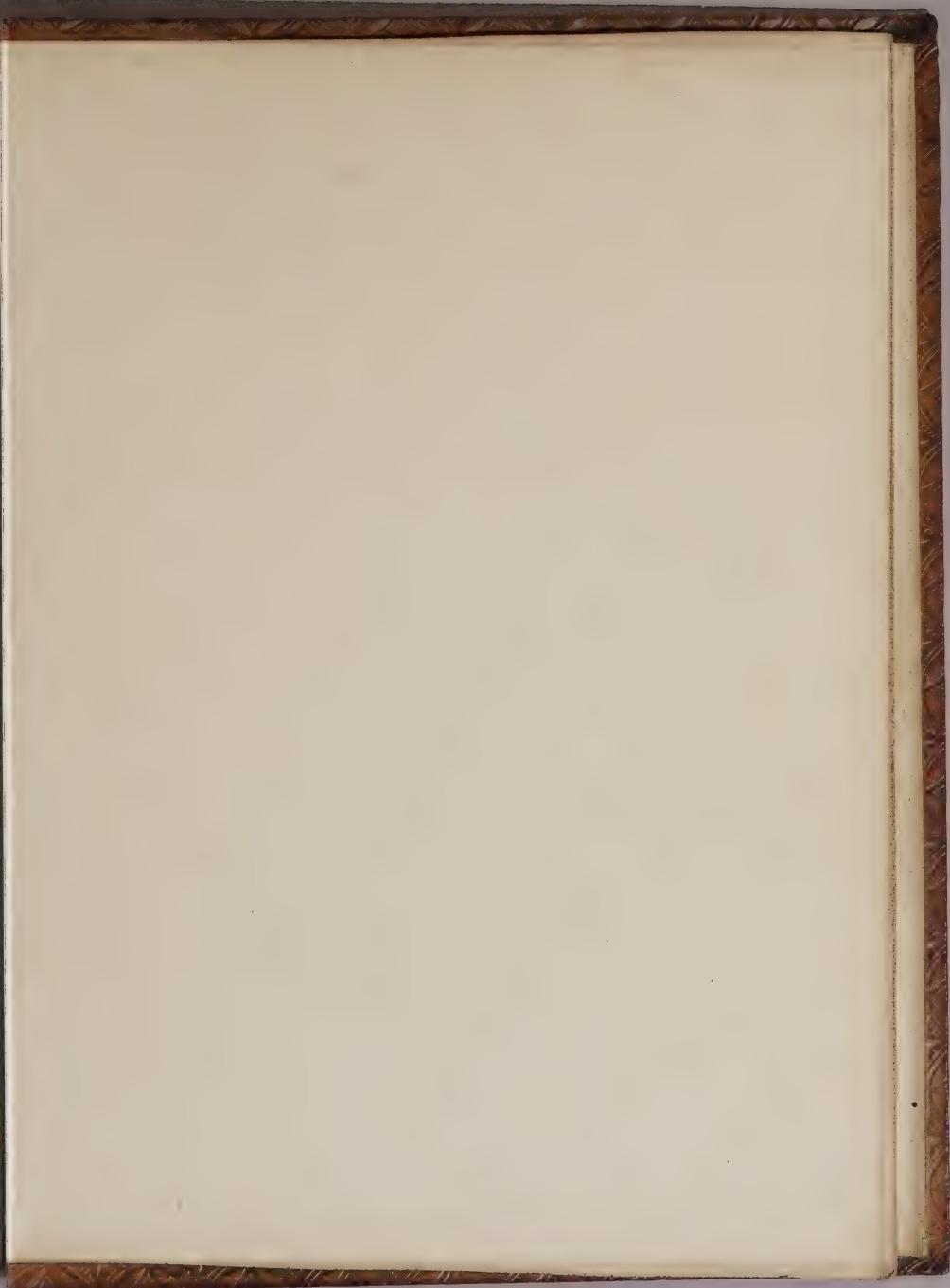
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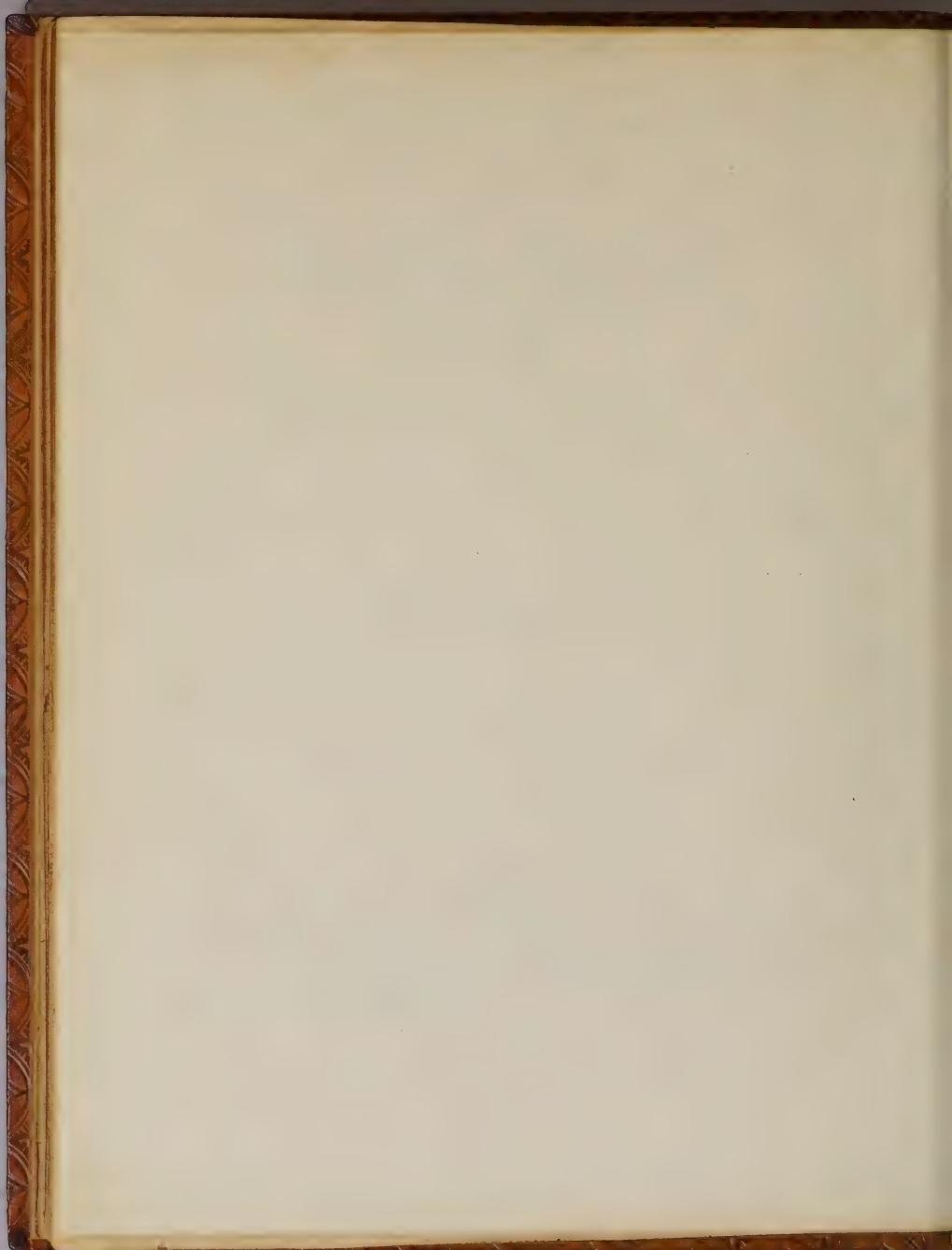
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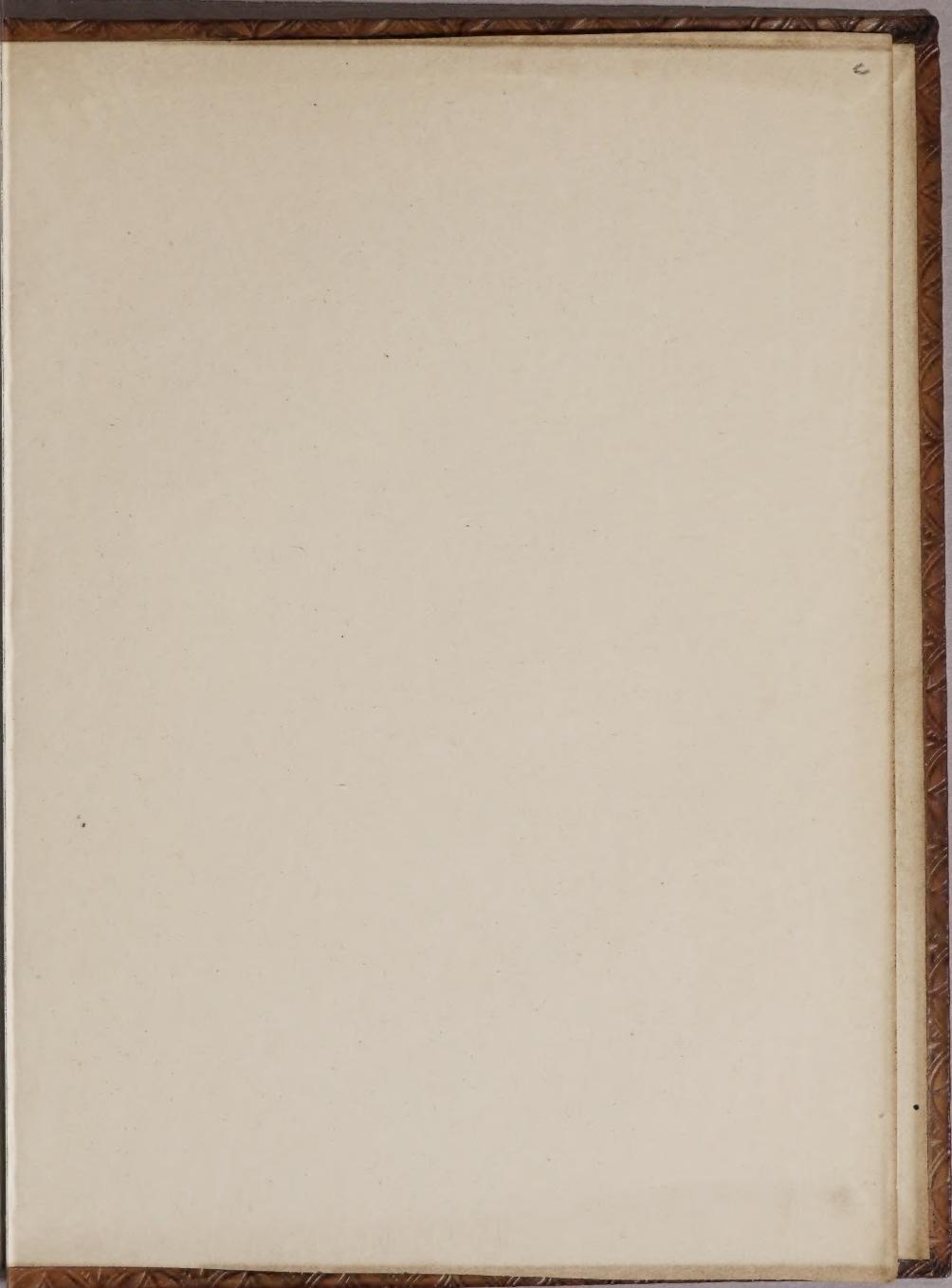
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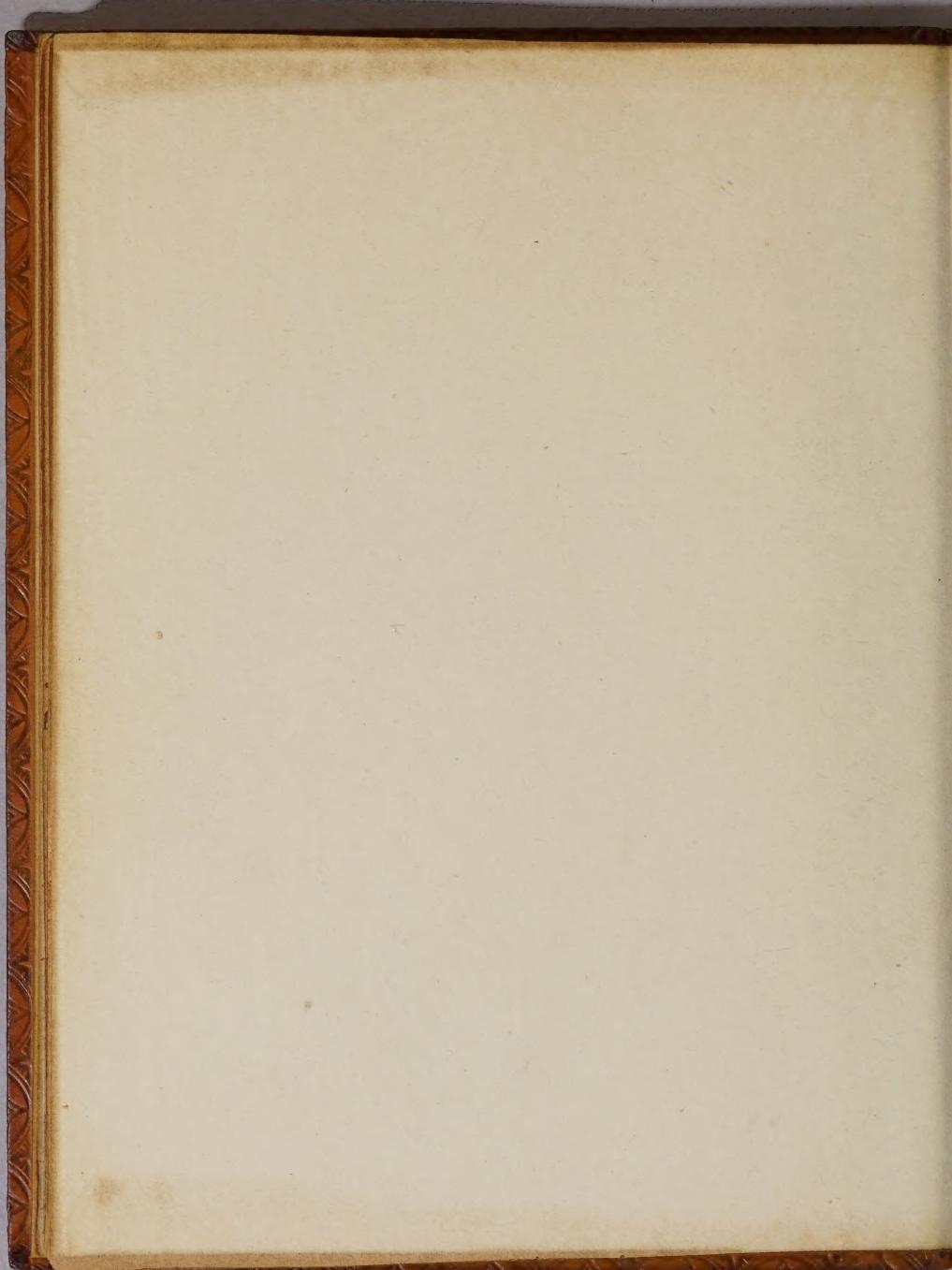
*Errata.*

Page 7.l.22. *reade* offender, (and often, after) p.23.l.1<sup>st</sup> r. *institution*, p.24.  
l.4.r. *institution*. p.25.l.16.r. *for*. p.26.l.26. *for* 1.r.15. p.30.l.23. r. *except*.  
p.32.l.15.r. *whom*. p.34.l.1<sup>st</sup> but one, r. *Counsell*. p.35. l.8.r. *Presbyters*.  
p.45. l.7. *put out* the second (*in*) p.53.l.1<sup>st</sup>, *for* *And*, *from*. p.55.l.2. *for*  
*stare, y. heare.* p.76.l.10. *for* *of, y. at*.









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